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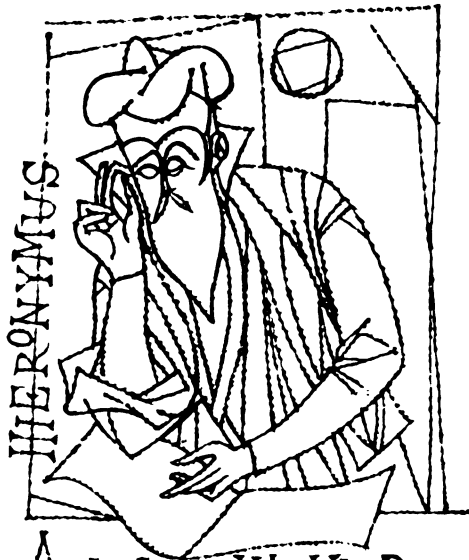
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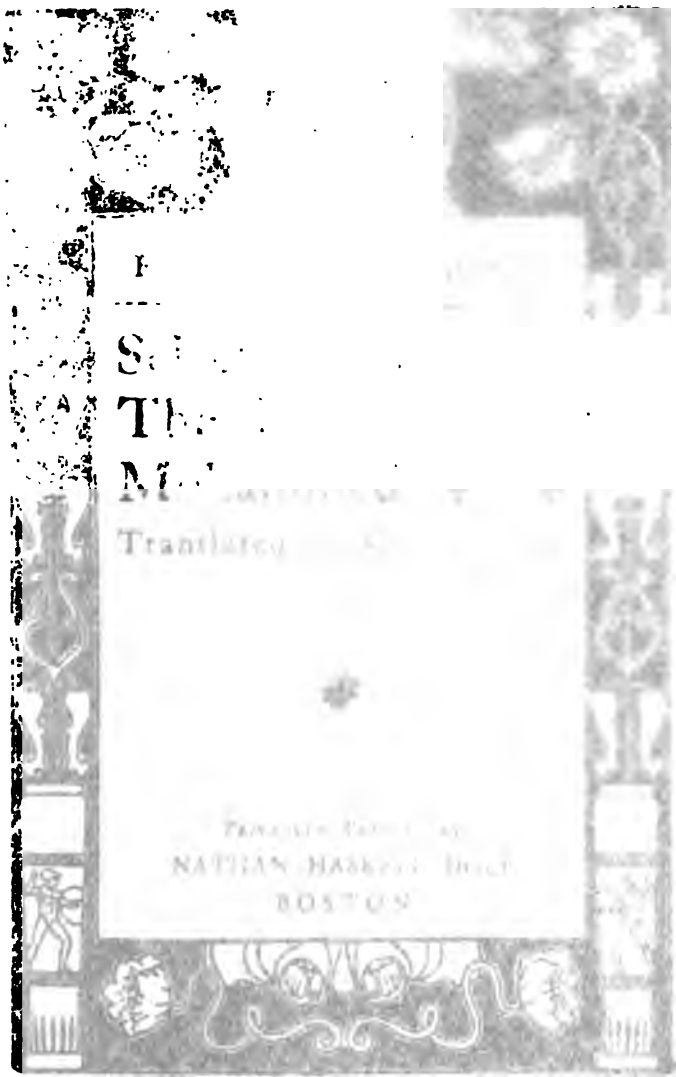
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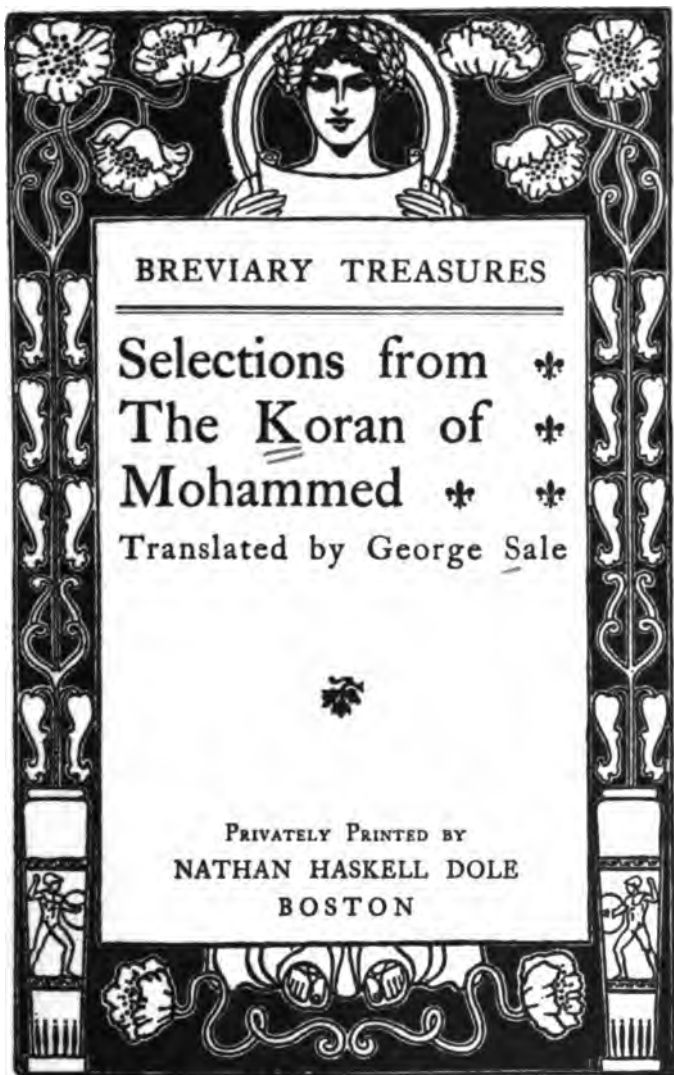
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The Theosophical Society
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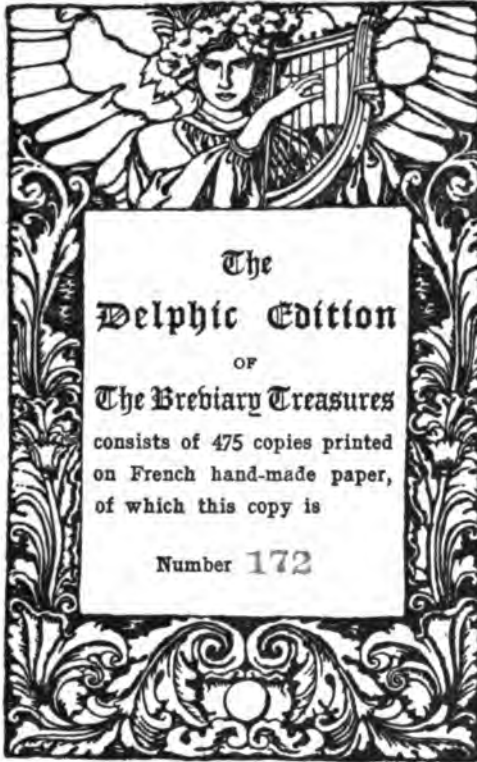
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BOSTON

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163
Eng.
1904s





AL KORAN

A PRAYER

In the Name of the Most Merciful God

PRAISE be to God, the Lord of all creatures; the most merciful, the king of the day of judgment.

Thee do we worship, and of thee do we beg assistance.

I

Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor of those who go astray.

DIRECTION TO THE PIOUS

A. L. M. There is no doubt in this book; it is a direction to the pious, who believe in the mysteries, who observe the appointed times of prayer, and distribute alms out of what we have bestowed on them; and who believe in that revelation, which has been sent down unto thee, and that which has been sent down to the prophets before thee, and have firm assurance in the life to come: these are directed by their Lord, and they shall prosper.

As for the unbelievers, it will be equal to them whether thou admonish them, or do not admonish them; they will not believe. God has sealed up their hearts and their hearing; a dimness covers their sight, and they shall suffer a grievous punishment. There are some who say, We believe in God and the

last day, but are not believers ; they seek to deceive God, and those who do believe, but they deceive themselves only, and are not sensible thereof. There is an infirmity in their hearts, and God has increased that infirmity ; and they shall suffer a most painful punishment because they have disbelieved.

When one says unto them, Act not corruptly on the earth, they reply, Verily, we are men of integrity.

Are not they themselves corrupt doers ? but they are not sensible thereof. And when one says unto them,

Believe ye as others believe ; they answer, Shall we believe as fools believe ?

Are not they themselves fools ? but they know it not. When they meet those who believe, they say, We do believe : but when they retire privately to their devils, they say, We really hold with you, and only mock at those people : God shall mock at them, and continue them in their impiety ; they shall wander in confusion.

These are the men who have pur-

chased error at the price of true direction: but their traffic has not been gainful, neither have they been rightly directed. They are like unto one who kindles a fire, and when it has enlightened all around him, God takes away their light and leaves them in darkness, they shall not see; they are deaf, dumb, and blind, therefore will they not repent. Or like a stormy cloud from heaven, fraught with darkness, thunder, and lightning, they put their fingers into their ears, because of the noise of the thunder, for fear of death; God encompasses the infidels: the lightning wants but little of taking away their sight; as often as it enlightens them, they walk therein, but when darkness comes on them, they stand still; and if God so pleased, he would certainly deprive them of their hearing and their sight, for God is almighty.

TO THE MEN OF MECCA

O men of Mecca! serve your Lord who has created you, and those who

have been before you : peradventure ye will fear him ; who has spread the earth as a bed for you, and the heaven as a covering, and has caused water to descend from heaven, and thereby produced fruits for your sustenance.

Set not up therefore any equals unto God, against your own knowledge. If you be in doubt concerning that revelation which we have sent down unto our servant, produce a chapter like unto it, and call upon your witnesses, besides God, if ye say truth. But if ye do it not, nor shall ever be able to do it, justly fear the fire whose fuel is men and stones, prepared for the unbelievers.

But bear good tidings unto those who believe, and do good works, that they shall have gardens watered by rivers ; as often as they eat of the fruit thereof for sustenance, they shall say, This is what we have formerly eaten of ; and they shall be supplied with several sorts of fruit having a mutual resemblance to one another. There shall they enjoy wives subject to no impurity, and there shall they continue for ever.

CREATION OF MAN

How is it that you believe not in God? Since you were dead, and he gave you life; he will hereafter cause you to die, and will again restore you to life; then shall you return unto him.

It is he who has created for you whatsoever is on earth, and then set his mind to the creation of heaven, and formed it into seven heavens; he knows all things. When thy Lord said unto the angels, I am going to place a substitute on earth, they said, Wilt thou place there one who will do evil therein, and shed blood? but we celebrate thy praise, and sanctify thee.

God answered, Verily I know that which you know not; and he taught Adam the names of all things, and then proposed them to the angels, and said, Declare unto me the names of these things if you say truth.

They answered, Praise be unto thee, we have no knowledge but what thou teachest us, for thou art knowing and wise.

God said, O Adam, tell them their names. And when he had told them their names, God said, Did I not tell you that I know the secrets of heaven and earth, and know that which you discover, and that which you conceal?

And when we said unto the angels, Worship Adam, they all worshipped him, except Eblis, who refused, and was puffed up with pride, and became of the number of unbelievers.

And we said, O Adam, dwell thou and thy wife in the garden, and eat of the fruit thereof plentifully wherever you will; but approach not this tree, lest you become of the number of the transgressors.

But Satan caused them to forfeit paradise, and turned them out of the state of happiness wherein they had been; whereupon we said, Get you down, the one of you an enemy unto the other; and there shall be a dwelling-place for you on earth, and a provision for a season.

PROMISE OF SALVATION

Be constant in prayer, and give alms ; and what good you have sent before for your souls, you shall find it with God ; surely God sees that which you do.

They say, Verily none shall enter paradise, except they who are Jews or Christians : this is their wish.

Say, Produce your proof of this, if you speak truth. Nay, but he who resigns himself to God, and does that which is right, he shall have his reward with his Lord ; there shall come no fear on them, neither shall they be grieved.

The Jews say, The Christians are grounded on nothing ; and the Christians say, The Jews are grounded on nothing : yet they both read the scriptures. So likewise say they who know not the scripture, according to their saying. But God shall judge between them on the day of the resurrection, concerning that about which they now disagree. Who is more unjust than he who prohibits the temples of God, that his name should be remem-

bered therein, and who hastes to destroy them ?

Those men cannot enter therein, but with fear : they shall have shame in this world, and in the next a grievous punishment. To God belongs the east and the west ; therefore, whithersoever you turn yourselves to pray, there is the face of God ; for God is omnipresent and omniscient.

UNITY OF GOD

Surely they who believe not, and die in their unbelief, upon them shall be the curse of God, and of the angels, and of all men ; they shall remain under it for ever, their punishment shall not be alleviated, neither shall they be regarded.

Your God is one God, there is no God but he, the most merciful. Now in the creation of heaven and earth, and the vicissitude of night and day, and in the ship which sails in the sea, laden with what is profitable for mankind, and in the rain-water which God sends from heaven, quickening thereby the dead earth, and replenishing the same with all sorts

of cattle, and in the change of winds, and the clouds that are compelled to do service between heaven and earth, are signs to people of understanding: yet some men take idols beside God, and love them as with the love due to God; but the true believers are more fervent in love toward God. Oh that they who act unjustly did perceive, when they behold their punishment, that all power belongs unto God, and that he is severe in punishing!

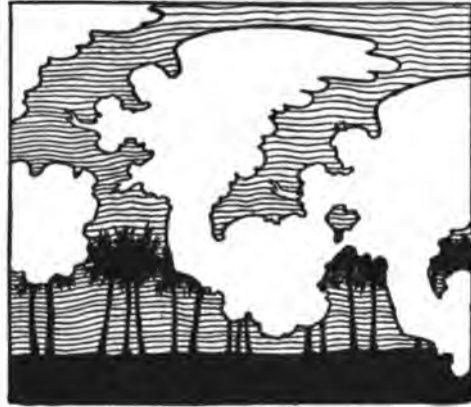
When those who have been followed, shall separate themselves from their followers, and shall see the punishment, and the cords of relation between them shall be cut in sunder; the followers shall say, If we could return to life, we would separate ourselves from them, as they have now separated themselves from us. So God will show them their works; they shall sigh grievously, and shall not come forth from the fire of hell. O men, eat of that which is lawful and good on the earth; and tread not in the steps of the devil, for he is your open enemy. Verily he commands you evil and wicked-

ness, and that you should say that of God which you know not.

TRUE RIGHTEOUSNESS

It is not righteousness that you turn your faces in prayer toward the east and the west, but righteousness is of him who believes in God and the last day, and the angels, and the scriptures, and prophets; who gives money for God's sake unto his kindred, and unto orphans, and the needy, and the stranger, and those who ask, and for redemption of captives; who is constant at prayer, and gives alms; and of those who perform their covenant, when they have covenanted, and who behave themselves patiently in adversity, and hardships, and in time of violence: these are they who are true, and these are they who fear God.





DEATH TO INFIDELS

CONSUME not your wealth among yourselves in vain; nor present it unto judges, that you may devour part of men's substance unjustly, against your own consciences. They will ask you concerning the phases of the moon. Answer, They are times appointed unto men, and to show the season of the pilgrimage to Mecca. It is not righteous-

ness that you enter your houses by the back part thereof, but righteousness is of him who fears God. Therefore enter your houses by their doors; and fear God, that you may be happy. And fight for the religion of God against those who fight against you, but transgress not by attacking them first, for God loves not the transgressors. And kill them wherever you find them, and turn them out of that whereof they have dispossessed you; for temptation to idolatry is more grievous than slaughter: yet fight not against them in the holy temple, until they attack you therein; but if they attack you, slay them there. This shall be the reward of the infidels. But if they desist, God is gracious and merciful. Fight therefore against them, until there be no temptation to idolatry, and the religion be God's: but if they desist, then let there be no hostility, except against the ungodly. A sacred month for a sacred month, and the holy limits of Mecca, if they attack you therein, do you also attack them therein in retaliation; and whoever transgresses

against you by so doing, do you transgress against him in like manner as he has transgressed against you, and fear God, and know that God is with those who fear him. Contribute out of your substance toward the defence of the religion of God, and throw not yourselves with your own hands into perdition; and do good, for God loves those who do good.

AN INFIDEL

There is a man who causes thee to marvel by his speech concerning this present life, and calls God to witness that which is in his heart, yet he is most intent in opposing thee; and when he turns away from thee, he hastens to act corruptly in the earth, and to destroy that which is sown, and springs up: but God loves not corrupt doing. And if one say unto him, Fear God; pride seizes him, together with wickedness; but hell shall be his reward, and an unhappy couch shall it be. There is also a man who sells his soul for the sake of those things which are pleasing unto

God; and God is gracious unto his servants. O true believers, enter into the true religion wholly, and follow not the steps of Satan, for he is your open enemy. If you have slipped after the declarations of our will have come unto you, know that God is mighty and wise. Do the infidels expect less than that God should come down to them overshadowed with clouds, and the angels also? but the thing is decreed, and to God shall all things return.

Ask the children of Israel how many evident signs we have showed them; and whoever shall change the grace of God, after it shall have come unto him, verily God will be severe in punishing him. The present life was ordained for those who believe not, and they laugh the faithful to scorn; but they who fear God shall be above them, on the day of the resurrection: for God is bountiful unto whom he pleases without measure.

WARS

Thus God declares his signs unto you, that you may understand. Have you not considered those who left their habitations (and they were thousands) for fear of death? And God said unto them, Die; then he restored them to life, for God is gracious toward mankind; but the greater part of men do not give thanks. Fight for the religion of God, and know that God hears and knows. Who is he that will lend unto God on good usury? verily he will double it unto him manifold; for God contracts and extends his hand as he pleases, and to him shall you return.

Have you not considered the assembly of the children of Israel, after the time of Moses; when they said unto their prophet Samuel, Set a king over us, that we may fight for the religion of God?

The prophet answered, If you are enjoined to go to war, will you be near refusing to fight?

They answered, And what should ail

us that we should not fight for the religion of God, seeing we are dispossessed of our habitations, and deprived of our children ?

But when they were enjoined to go to war, they turned back, except a few of them : and God knew the ungodly.

And their prophet said unto them, Verily God hath set Saul king over you : they answered, How shall he reign over us, seeing we are more worthy of the kingdom than he, neither is he possessed of great riches ?

Samuel said, Verily God has chosen him before you, and has caused him to increase in knowledge and stature, for God gives his kingdom unto whom he pleases ; God is bounteous and wise.

And their prophet said unto them, Verily the sign of his kingdom shall be, that the ark shall come unto you : therein shall be tranquillity from your Lord, and the relics which have been left by the family of Moses, and the family of Aaron ; the angels shall bring it. Verily this shall be a sign unto you,

if ye believe. And when Saul departed with his soldiers, he said, Verily God will prove you by the river: for he who drinks thereof, shall not be on my side (but he who shall not taste thereof he shall be on my side) except he who drinks a draught out of his hand. And they drank thereof, except a few of them. And when they had passed the river, he and those who believed with him, they said, We have no strength to-day against Jalut and his forces.

But they who considered that they should meet God at the resurrection, said, How often has a small army discomfited a great army, by the will of God? and God is with those who patiently persevere. And when they went forth to battle against Jalut and his forces, they said, O Lord, pour on us patience, and confirm our feet, and help us against the unbelieving people. Therefore they discomfited them, by the will of God, and David slew Jalut. And God gave him the kingdom and wisdom, and taught him his will; and if God had not prevented men, the one by

the other, verily the earth had been corrupted: but God is beneficent toward his creatures.

These are the signs of God: we rehearse them unto thee with truth, and thou art surely one of those who have been sent by God.

THE DIVINE MAJESTY

O true believers, give alms of that which we have bestowed on you, before the day comes wherein there shall be no merchandizing, or friendship, or intercession. The infidels are unjust doers.

God! there is no God but he; the living, the self-subsisting: neither slumber nor sleep seizes him; to him belongs whatever is in heaven, and on earth. Who is he that can intercede with him, but through his good pleasure? He knows that which is past, and that which is to come unto them, and they shall not comprehend anything of his knowledge, but so far as he pleases. His throne is extended over heaven and

earth, and the preservation of both is no burden unto him. He is the high, the mighty.

Let there be no violence in religion. Now is right direction manifestly distinguished from deceit: whoever therefore shall deny Tagut, and believe in God, he shall surely take hold on a strong handle, which shall not be broken; God is he who hears and sees. God is the patron of those who believe; he shall lead them out of darkness into light: but as to those who believe not, their patrons are Tagut; they shall lead them from the light into darkness; they shall be the companions of hell fire, they shall remain therein for ever. Hast thou not considered him who disputed with Abraham concerning his Lord, because God had given him the kingdom? When Abraham said, My Lord is he who gives life, and kills: he answered, I give life, and I kill.

Abraham said, Verily God brings the sun from the east, now do thou bring it from the west.

Whereupon the infidel was con-

founded; for God directs not the ungodly people.

Or hast thou not considered how he behaved who passed by a city which had been destroyed, even to her foundations? He said, How shall God quicken this city, after she has been dead? And God caused him to die for an hundred years, and afterward raised him to life. And God said, How long hast thou tarried here?

He answered, A day, or part of a day.

God said, Nay, thou hast tarried here an hundred years. Now look on thy food and the drink, they are not yet corrupted; and look on thine ass: and this have we done that we might make thee a sign unto men. And look on the bones of thine ass, how we raise them, and afterward clothe them with flesh.

And when this was shown unto him, he said, I know that God is able to do all things.

And when Abraham said, O Lord, show me how thou wilt raise the dead; God said, Dost thou not yet believe? He

answered, Yea ; but I ask this that my heart may rest at ease. God said, take therefore four birds, and divide them ; then lay a part of them on every mountain ; then call them, and they shall come swiftly unto thee : and know that God is mighty and wise.

The similitude of those who lay out their substance for advancing the religion of God, is as a grain of corn which produces seven ears, and in every ear an hundred grains ; for God gives twofold unto whom he pleases : God is bounteous and wise.





GIVING OF ALMS

A FAIR speech, and to forgive, is better than alms followed by mischief. God is rich and merciful. O true believers, make not your alms of none effect by reproaching, or mischief, as he who lays out what he has to appear unto men to give alms, and believes not in God and the last day. The likeness of such a one is as a flint covered with

earth, on which a violent rain falls, and leaves it hard. They cannot prosper in anything which they have gained, for God directs not the unbelieving people.

And the likeness of those who lay out their substance from a desire to please God, and for an establishment for their souls, is as a garden on a hill, on which a violent rain falls, and it brings forth its fruits twofold; and if a violent rain falls not on it, yet the dew falls thereon: and God sees that which you do. Does any of you desire to have a garden of palm-trees and vines, through which rivers flow, wherein he may have all kinds of fruits, and that he may attain to old age, and have a weak offspring? then a violent fiery wind shall strike it, so that it shall be burned. Thus God declares his signs unto you, that you may consider.

O true believers, bestow alms of the good things which you have gained, and of that which we have produced for you out of the earth, and choose not the bad thereof, to give it in alms, such as you would not accept yourselves, otherwise than by connivance: and know that God

is rich and worthy to be praised. The devil threatens you with poverty, and commands you filthy covetousness; but God promises you pardon from himself and abundance: God is bounteous and wise. He gives wisdom unto whom he pleases; and he unto whom wisdom is given, has received much good: but none will consider, except the wise of heart. And whatever alms you give, or whatever vow you vow, verily God knows it; but the ungodly shall have none to help them.

If you make your alms to appear, it is well; but if you conceal them, and give them unto the poor, this will be better for you, and will atone for your sins: and God is well informed of that which you do. The direction of them belongs not unto you; but God directs whom he pleases. The good that you shall give in alms shall redound unto yourselves; and you shall not give unless out of desire of seeing the face of God.

And what good thing you shall give in alms, it shall be repaid you, and you shall not be treated unjustly; unto the poor

who are wholly employed in fighting for the religion of God, and cannot go to and fro in the earth; whom the ignorant man thinks rich, because of their modesty: you may know them by this mark, they ask not men with importunity; and what good you shall give in alms, verily God knows it. They who distribute alms of their substance night and day, in private and in public, shall have their reward with the Lord; on them shall no fear come, neither shall they be grieved.

They who devour usury shall not arise from the dead, but as he arises whom Satan has infected by a touch: this shall happen to them because they say, Truly selling is but as usury: and yet God has permitted selling and forbidden usury.

THE KINGDOM OF GOD

Say, O God, who possessest the kingdom; thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt: thou exaltest whom thou wilt, and thou

humblest whom thou wilt : in thy hand is good, for thou art almighty. Thou makest the night to succeed the day : thou bringest forth the living out of the dead, and thou bringest forth the dead out of the living ; and providest food for whom thou wilt without measure.

Let not the faithful take the infidels for their protectors, rather than the faithful : he who does this shall not be protected of God at all ; unless you fear any danger from them : but God warns you to beware of himself ; for unto God must you return. Say, Whether you conceal that which is in your breasts, or whether you declare it, God knows it : for he knows whatever is in heaven, and whatever is on earth : God is almighty.

On the last day every soul shall find the good which it has wrought, present ; and the evil which it has wrought, it shall wish that between itself and that were a wide distance : but God warns you to beware of himself ; for God is gracious unto his servants.

Say, If you love God, follow me : then God shall love you, and forgive you

your sins; for God is gracious and merciful.

Say, Obey God, and his apostle: but if you go back, verily God loves not the unbelievers.

PUNISHMENT OF INFIDELS

Whoever follows any other religion than Islam, it shall not be accepted of him: and in the next life he shall be of those who perish. How shall God direct men who have become infidels after they had believed, and borne witness that the apostle was true, and manifest declarations of the divine will had come unto them? for God directs not the ungodly people. Their reward shall be, that on them shall fall the curse of God, and of angels, and of all mankind: they shall remain under the same for ever; their torment shall not be mitigated, neither shall they be regarded; except those who repent after this, and amend; for God is gracious and merciful. Moreover they who become infidels after they have believed, and yet increase

in infidelity, their repentance shall in no wise be accepted, and they are those who go astray. Verily they who believe not, and die in their unbelief, the world full of gold shall in no wise be accepted from any of them, even though he should give it for his ransom; they shall suffer a grievous punishment, and they shall have none to help them.

You will never attain unto righteousness, until you give in alms of that which you love: and whatever you give, God knows it. All food was permitted unto the children of Israel, except what Israel forbade unto himself before the Pentateuch was sent down. Say unto the Jews, Bring hither the Pentateuch and read it, if ye speak truth. Whoever therefore contrives a lie against God after this, they will be evil-doers. Say, God is true: follow therefore the religion of Abraham the orthodox; for he was no idolater.

REWARDS

And you shall not be denied the reward of the good which you do; for

God knows the pious. As for the unbelievers, their wealth shall not profit them at all, neither their children, against God: they shall be the companions of hell fire; they shall continue therein for ever. The likeness of that which they lay out in this present life, is as a wind wherein there is a scorching cold: it falls on the standing corn of those men who have injured their own souls, and destroys it. And God deals not unjustly with them; but they injure their own souls.

O true believers, contract not an intimate friendship with any besides yourselves: they will not fail to corrupt you. They wish for that which may cause you to perish: their hatred has already appeared from out of their mouths; but what their breasts conceal is yet more inveterate. We have already shown you signs of their ill will toward you, if you understand. Behold, you love them, and they do not love you: you believe in all the scriptures, and when they meet you, they say, We believe; but when they assemble privately together, they

bite their fingers' ends out of wrath against you. Say unto them, Die in your wrath: verily God knows the innermost part of your breasts.

If good happen unto you, it grieves them; and if evil befall you, they rejoice at it. But if you be patient, and fear God, their subtlety shall not hurt you at all; for God comprehends whatever they do.

To God belongs whatever is in heaven and on earth: he spares whom he pleases, and he punishes whom he pleases; for God is merciful.

O true believers, devour not usury, doubling it twofold; but fear God, that ye may prosper: and fear the fire which is prepared for the unbelievers; and obey God, and his apostle, that you may obtain mercy. And run with emulation to obtain remission from your Lord, and paradise, whose breath equals the heavens and the earth, which is prepared for the godly; who give alms in prosperity and adversity; who bridle their anger and forgive men: for God loves the beneficent.

And who, after they have committed a crime, or dealt unjustly with their own souls, remember God, and ask pardon for their sins (for who forgives sins except God?) and persevere not in what they have done knowingly: their reward shall be pardon from their Lord, and gardens wherein rivers flow, they shall remain therein for ever: and how excellent is the reward of those who labour!





PREDESTINATION

DID you imagine that you should enter paradise, when as yet God knew not those among you who fought strenuously in his cause; nor knew those who persevered with patience? Moreover you did sometime wish for death before that you met it; but you have now seen it, and you looked on, but retreated from it.

Mohammed is no more than an

apostle ; the other apostles have already deceased before him : if he die therefore, or be slain, will you turn back on your heels ? but he who turns back on his heels, will not hurt God at all ; and God will surely reward the thankful. No soul can die unless by the permission of God, according to what is written in the book containing the determinations of things. And whoever chooses the reward of this world, we will give him thereof : but whoever chooses the reward of the world to come, we will give him thereof ; and we will surely reward the thankful.

TRUST IN GOD

O true believers, be not as they who believe not, and said of their brethren, when they had journeyed in the land or had been at war, If they had been with us, those had not died, nor had these been slain : whereas what befell them was so ordained that God might make it matter of sighing in their hearts. God gives life, and causes to die : and God

sees that which you do. Moreover if you be slain, or die in defence of the religion of God; verily pardon from God, and mercy, is better than what they heap together of worldly riches. And if you die, or be slain, verily unto God shall you be gathered.

And as to the mercy granted unto the disobedient from God, thou, O Mohammed, hast been mild toward them; but if thou hadst been severe and hard-hearted, they had surely separated themselves from about thee. Therefore forgive them, and ask pardon for them: and consult them in the affair of war; and after thou hast deliberated, trust in God; for God loves those who trust in him. If God help you, none shall conquer you; but if he desert you, who is it that will help you after him? Therefore in God let the faithful trust. And let not the unbelievers think, because we grant them lives long and prosperous, that it is better for their souls: we grant them long and prosperous lives only that their iniquity may be increased; and they shall suffer an ignominious punishment.

God is not disposed to leave the faithful in the condition which you are now in, until he sever the wicked from the good; nor is God disposed to make you acquainted with what is a hidden secret, but God chooses such of his apostles as he pleases, to reveal his mind unto: believe therefore in God, and his apostles; and if you believe, and fear God, you shall receive a great reward.

AVARICE

And let not those who are covetous of what God of his bounty has granted them, imagine that their avarice is better for them: nay, rather it is worse for them. That which they have covetously reserved shall be bound as a collar about their neck, on the day of the resurrection: unto God belongs the inheritance of heaven and earth; and God is well acquainted with what you do.

God has already heard the saying of those who said, Verily God is poor, and we are rich: we will surely write down what they have said, and the slaughter

which they have made of the prophets without a cause; and we will say unto them, Taste you the pain of burning.

This shall they suffer for the evil which their hands have sent before them, and because God is not unjust toward mankind; who also say, Surely God has commanded us, that we should not give credit to any apostle, until one should come unto us with a sacrifice, which should be consumed by fire. Say, Apostles have already come unto you before me, with plain proofs, and with the miracle which you mention: why therefore have you slain them, if you speak truth? If they accuse thee of imposture, the apostles before thee have also been accounted impostors, who brought evident demonstrations, and the scriptures, and the book which enlightened the understanding.





AFTER DEATH

EVERY soul shall taste of death, and you shall have your rewards on the day of resurrection; and he who shall be far removed from hell fire, and shall be admitted into paradise, shall be happy: but the present life is only a deceitful provision. You shall surely be proved in your possessions, and in your persons; and you shall bear from those unto whom

the scripture was delivered before you and from the idolaters, much hurt : but if you be patient, and fear God, this is a matter that is absolutely determined. And when God accepted the covenant of those to whom the book of the law was given, saying, You shall surely publish it unto mankind, you shall not hide it ; yet they threw it behind their backs, and sold it for a small price ; but woeful is the price for which they have sold it. Think not that they who rejoice at what they have done, and expect to be praised for what they have not done ; think not, O prophet, that they shall escape from punishment, for they shall suffer a painful punishment ; and unto God belongs the kingdom of heaven and earth ; God is almighty.

Now in the creation of heaven and earth, and the vicissitude of night and day, are signs unto those who are endowed with understanding ; who remember God standing, and sitting, and lying on their sides ; and meditate on the creation of heaven and earth, saying,

O Lord, thou hast not created this in

vain; far be it from thee: therefore deliver us from the torment of hell fire: O Lord, surely whom thou shalt throw into the fire, thou wilt also cover with shame; nor shall the ungodly have any to help them.

EVIL COMPANIONSHIP

Serve God, and associate no creature with him; and show kindness unto parents, relations, and orphans, and the poor, and your neighbour who is of kin to you, and also your neighbour who is a stranger, and to your familiar companion, and the traveller, and the captives whom your right hands shall possess; for God loves not the proud or vain-glorious, who are covetous, and recommend covetousness unto men, and conceal that which God of his bounty has given them (we have prepared a shameful punishment for the unbelievers); and who bestow their wealth in charity to be observed of men, and believe not in God, nor in the last day; and whoever has Satan for a companion, an evil companion! And what harm would

befall them if they should believe in God and the last day, and give alms out of that which God has bestowed on them? since God knows them who do this.

Verily God will not wrong any one even the weight of an ant: and if it be a good action, he will double it, and will recompense it in his sight with a great reward.

BELIEF

O you to whom the scriptures have been given, believe in the revelation which we have sent down, confirming that which is with you; before we deface your countenances, and wring your necks; or curse them, as we cursed those who transgressed on the sabbath day; and the command of God was fulfilled.

Surely God will not pardon idolatry; but will pardon any other sin, except that, to whom he pleases: and whoever gives a companion unto God, has devised a great wickedness.

Hast thou not observed those who

justify themselves? But God justifies whomever he pleases, nor shall they be wronged a hair. Behold, how they imagine a lie against God; and therein is iniquity sufficiently manifest. Hast thou not considered those to whom part of the scripture has been given? They believe in false gods and idols, and say of those who believe not, These are more rightly directed in the way of truth than they who believe on Mohammed.

Those are the men whom God has cursed; and he whom God shall curse, shall surely find no helper. Shall they have a part of the kingdom, since even then they would not bestow the smallest matter on men? Do they envy other men that which God of his bounty has given them? We formerly gave unto the family of Abraham a book of revelations and wisdom; and we gave them a great kingdom. There are among them those who believe on him; and there are among them those who turn aside from him; but the raging fire of hell is a sufficient punishment. Verily, those who disbelieve our signs, we will surely cast to

be broiled in hell fire ; as often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment ; for God is mighty and wise.

But those who believe and do that which is right, we will bring into gardens watered by rivers ; therein shall they remain for ever, and there shall they enjoy wives free from all impurity ; and we will lead them into perpetual shades.

Moreover God commands you to restore what you are trusted with, to the owners ; and when you judge between men, that you judge according to equity : and surely an excellent virtue it is to which God exhorts you ; for God both hears and sees.

O true believers, obey God, and obey the apostle, and those who are in authority among you : and if you differ in anything, refer it unto God and the apostle, if you believe in God and the last day : this is better, and a fairer method of determination.

OF WAR

O true believers, take your necessary precaution against your enemies, and either go forth to war in separate parties, or go forth all together in a body. There is of you who taries behind; and if a misfortune befall you, he says, Verily God has been gracious unto me, that I was not present with them: but if success attend you from God, he will say (as if there was no friendship between you and him), Would to God I had been with them, for I should have acquired great merit. Let them therefore fight for the religion of God, who part with the present life in exchange for that which is to come; for whoever fights for the religion of God, whether he be slain, or be victorious, we will surely give him a great reward.

And what ails you, that you fight not for God's true religion, and in defence of the weak among men, women, and children, who say, O Lord, bring us forth from this city, whose inhabitants

are wicked ; grant us from before thee a protector, and grant us from thee a defender. They who believe fight for the religion of God ; but they who believe not fight for the religion of Taghût. Fight therefore against the friends of Satan, for the stratagem of Satan is weak.

Hast thou not observed those unto whom it was said, Withhold your hands from war, and be constant at prayers, and pay the legal alms ? But when war is commanded them, behold, a part of them fear men as they should fear God, or with a greater fear, and say, O Lord, wherefore hast thou commanded us to go to war, and hast not suffered us to wait our approaching end ?

Say unto them, The provision of this life is but small ; but the future shall be better for him who fears God ; and you shall not be in the least injured at the day of judgment. Wherever you be, death will overtake you, although you be in lofty towers. If good befall them, they say, This is from God ; but if evil befall them, they say, This is from thee, O

Mohammed: say, All is from God; and what ails these people, that they are so far from understanding what is said unto them?

Whatever good befalls thee, O man, it is from God; and whatever evil befalls thee, it is from thyself. Fight therefore for the religion of God, and oblige not any to what is difficult, except thyself; however, excite the faithful to war, perhaps God will restrain the courage of the unbelievers; for God is stronger than they, and more able to punish.

SALUTATION

When you are saluted with a salutation, salute the person with a better salutation, or at least return the same; for God takes an account of all things.

God! there is no God but he; he will surely gather you together on the day of resurrection; there is no doubt of it: and who is more true than God in what he says? Why are you divided concerning the ungodly into two parties; since God has overturned them for

what they have committed? Will you direct him whom God has led astray; since for him whom God shall lead astray, thou shalt find no true path?

They desire that you should become infidels, as they are infidels, and that you should be equally wicked with themselves. Therefore take not friends from among them, until they fly their country for the religion of God; and if they turn back from the faith, take them, and kill them wherever you find them; and take no friend from among them, nor any helper, except those who go unto a people who are in alliance with you, or those who come unto you, their hearts forbidding them either to fight against you, or to fight against their own people. And if God pleased he would have permitted them to prevail against you, and they would have fought against you. But if they depart from you, and fight not against you, and offer you peace, God allow not you to take or kill them.

You shall find others who are desirous to enter into a confidence with you, and

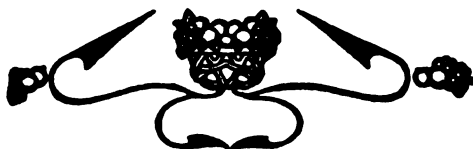
at the same time to preserve a confidence with their own people : as often as they return to sedition, they shall be subverted therein ; and if they depart not from you, and offer you peace, and restrain their hands from warring against you, take them and kill them wherever you find them ; over these have we granted you a manifest power.

It is not lawful for a believer to kill a believer, unless it happen by mistake ; and whoever kills a believer by mistake, the penalty shall be the freeing of a believer from slavery, and a fine to be paid to the family of the deceased, unless they remit it as alms : and if the slain person be of a people at enmity with you, and be a true believer, the penalty shall be the freeing of a believer ; but if he be of a people in confederacy with you, a fine to be paid to his family, and the freeing of a believer. And he who finds not wherewith to do this, shall fast two months consecutively, as a penance enjoined from God ; and God is knowing and wise.

But whoever kills a believer design-

edly, his reward shall be hell; he shall remain therein for ever; and God shall be angry with him, and shall curse him, and shall prepare for him a great punishment.

O true believers, when you are on a march in defence of the true religion, justly discern such as you shall happen to meet, and say not unto him who salutes you, Thou art not a true believer; seeking the accidental goods of the present life; for with God is much spoil. Such have you formerly been; but God has been gracious unto you; therefore make a just discernment, for God is well acquainted with that which you do.





JUSTICE

DISPUTE not for those who deceive one another, for God loves not him who is a deceiver or unjust. Such conceal themselves from men, but they conceal not themselves from God; for he is with them when they imagine by night a saying which pleases him not, and God comprehends what they do. Behold, you are they who have disputed for

them in this present life ; but who shall dispute with God for them on the day of resurrection, or who will become their patron ? yet he who does evil, or injures his own soul, and afterwards asks pardon of God, shall find God gracious and merciful. Whoever commits wickedness, commits it against his own soul : God is knowing and wise.

And whoever commits a sin or iniquity, and afterwards lays it on the innocent, he shall surely bear the guilt of calumny and manifest injustice. If the indulgence and mercy of God had not been upon thee, surely a part of them had studied to seduce thee ; but they shall seduce themselves only, and shall not hurt thee at all. Whoever does evil, shall be rewarded for it ; and shall not find any patron or helper, beside God ; but whoever does good works, whether he be male or female, and is a true believer, shall be admitted into paradise, and shall not in the least be unjustly dealt with.

Who is better in point of religion than he who resigns himself unto God,

and is a worker of righteousness, and follows the law of Abraham the orthodox? since God took Abraham for his friend: and to God belongs whatever is in heaven and on earth; God comprehends all things. Whoever desires the reward of this world, verily with God is the reward of this world, and also of that which is to come; God both hears and sees. O true believers, observe justice when you bear witness before God, although it be against yourselves, or your parents, or relations; whether the party be rich, or whether he be poor; for God is more worthy than them both: therefore follow not your own lust in bearing testimony, so that you swerve from justice. And whether you wrest your evidence, or decline giving it, God is well acquainted with that which you do. But they who repent and amend, and adhere firmly unto God, and approve the sincerity of their religion to God, they shall be numbered with the faithful; and God will surely give the faithful a great reward.

CALUMNY

God loves not the speaking ill of any one in public, unless he who is injured call for assistance; and God hears and knows: whether you publish a good action, or conceal it, or forgive evil, verily God is gracious and powerful. They who believe not in God and his apostles, and would make a distinction between God and his apostles, and say, We believe in some of the prophets, and reject others of them, and seek to take a middle way in this matter; these are really unbelievers, and we have prepared for the unbelievers an ignominious punishment.

But they who believe in God and his apostles, and make no distinction between any of them, unto those will we surely give their reward; and God is gracious and merciful.

CHRIST

Verily those who believe not, and act unjustly, God will by no means forgive, neither will he direct them into any other way than the way of hell; they

shall remain therein for ever : and this is easy with God.

O men, now is the apostle come unto you, with truth from your Lord ; believe therefore, it will be better for you. But if you disbelieve, verily unto God belongs whatever is in heaven and on earth ; and God is knowing and wise. O you who have received the scriptures, exceed not the just bounds in your religion, neither say of God any other than the truth. Verily Christ Jesus the son of Mary is the apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from him.

Believe therefore in God, and his apostles, and say not, There are three Gods ; forbear this ; it will be better for you. God is but one God. Far be it from him that he should have a son ! unto him belongs whatever is in heaven and on earth ; and God is a sufficient protector.

Christ does not proudly disdain to be a servant unto God ; neither the angels who approach near to his presence : and whoever disdains his service, and is puffed

up with pride, God will gather them all to himself, on the last day. Unto those who believe, and do that which is right, he shall give their rewards, and shall superabundantly add unto them of his liberality : but those who are disdainful and proud, he will punish with a grievous punishment ; and they shall not find any to protect or to help them, besides God.

O men, now is an evident proof come unto you from your Lord, and we have sent down unto you manifest light. They who believe in God and firmly adhere to him, he will lead them into mercy from him, and abundance ; and he will direct them in the right way to himself.

FRIENDS

O true believers, take not the Jews or Christians for your friends ; they are friends the one to the other ; but whoever among you takes them for his friends, he is surely one of them : verily God directs not unjust people. Thou shalt see those in whose hearts there is an infirmity, to hasten unto them saying,

We fear lest some adversity befall us ; but it is easy for God to give victory, or a command from him, that they may repent of that which they concealed in their minds.

And they who believe will say, Are these the men who have sworn by God, with a most firm oath, that they surely held with you ? their works are become vain, and they are of those who perish. O true believers, whoever of you apostatizes from his religion, God will certainly bring other people to supply his place, whom he will love, and who will love him ; who shall be humble towards the believers, but severe to the unbelievers ; they shall fight for the religion of God, and shall not fear the obloquy of the detractor.

This is the bounty of God, he bestows it on whom he pleases : God is extensive and wise. Verily your protector is God, and his apostle, and those who believe, who observe the stated times of prayer, and give alms, and who bow down to worship. And whoever takes God, and his apostle, and the

believers for his friends, they are the party of God, and they shall be victorious.

O true believers, take not such of those to whom the scriptures were delivered before you, or of the infidels, for your friends, who make a laughing-stock and a jest of your religion; but fear God, if you be true believers; nor those who, when you call to prayer, make a laughing-stock and a jest of it; this they do because they are people who do not understand. Say, O you who have received the scriptures, do you reject us for any other reason than because we believe in God, and that revelation which has been sent down unto us, and that which was formerly sent down, and for that the greater part of you are transgressors?

THE CURSE OF GOD

Say, Shall I denounce unto you a worse thing than this, as to the reward which you are to expect with God? He whom God has cursed, and with whom

he has been angry, having changed some of them into apes and swine, and who worship Taghût, they are in the worse condition, and err more widely from the straightness of the path. When they came unto you, they said, We believe: yet they entered into your company with infidelity, and went forth from you with the same; but God well knew what they concealed. Thou shalt see many of them hastening unto iniquity and malice, and to eat things forbidden; and woe unto them for what they have done. Unless their doctors and priests forbid them uttering wickedness, and eating things forbidden; woe unto them for what they shall have committed.

The Jews say the hand of God is tied up. Their hands shall be tied up, and they shall be cursed for that which they have said. Nay, his hands are both stretched forth; he bestows as he pleases: that which has been sent down unto thee from thy Lord, shall increase the transgression and infidelity of many of them; and we have put enmity and hatred between them, until the day of

resurrection. As often as they shall kindle a fire for war, God shall extinguish it ; and they shall set their minds to act corruptly in the earth, but God loves not corrupt doers. Moreover, if they who have received the scriptures believe, and fear God, we will surely expiate their sins from them, and we will lead them into gardens of pleasure ; and if they observe the law, and the gospel, and the other scriptures which have been sent down unto them from their Lord, they shall surely eat of good things both from above them and from under their feet. Among them there are people who act uprightly ; but how evil is that which many of them do work !





PILGRIMAGE

O TRUE believers, kill no game while you are on pilgrimage ; whoever among you shall kill any designedly, shall restore the like of what you shall have killed, in domestic animals, according to the determination of two just persons among you, to be brought as an offering to the Caaba ; or in atonement thereof shall feed the poor ; or instead thereof shall fast, that

he may taste the heinousness of his deed.

God has forgiven what is past, but whoever returns to transgress, God will take vengeance on him; for God is mighty and able to avenge. It is lawful for you to fish in the sea, and to eat what you shall catch, as a provision for you and for those who travel; but it is unlawful for you to hunt by land, while you are performing the rites of pilgrimage; therefore fear God, before whom you shall be assembled at the last day. God has appointed the Caaba, the holy house, an establishment for mankind; and has ordained the sacred month, and the offering, and the ornaments hung thereon. This has he done that you might know that God knows whatever is in heaven and on earth, and that God is omniscient. Know that God is severe in punishing, and that God is also ready to forgive and merciful.

The duty of our apostle is to preach only; and God knows that which you discover, and that which you conceal.

Say, Evil and good shall not be equally

esteemed of, though the abundance of evil pleases thee ; therefore fear God, O you of understanding, that you may be happy.

O true believers, inquire not concerning things which, if they be declared unto you, may give you pain ; but if you ask concerning them when the Koran is sent down, they will be declared unto you : God pardons you as to these matters ; for God is ready to forgive and gracious.

GOD'S OMNISCIENCE

Praise be unto God, who created the heavens and the earth, and ordained the darkness and the light ; nevertheless they who believe not in the Lord, equalize other gods with him. It is he who created you of clay ; and then decreed the term of your lives ; and the prefixed term is with him : yet do we doubt thereof. He is God in heaven and in earth ; he knows what you keep secret, and what you publish, and knows what you deserve.

There came not unto them any sign, of the signs of their Lord, but they

retired from the same; and they have gainsaid the truth, after it came unto them: but a message shall come unto them, concerning that which they have mocked at.

Do they not consider how many generations we have destroyed before them? We had established them in the earth in a manner wherein we have not established you; we sent the heaven to rain abundantly upon them, and we gave them rivers which flowed under their feet: yet we destroyed them in their sins, and raised up other generations after them.

Although we had caused to descend unto thee a book written on paper, and they had handled it with their hands, the unbelievers had surely said, This is no other than manifest sorcery. They said, Unless an angel be sent down unto him, we will not believe. But if we had sent down an angel, verily the matter had been decreed, and they should not have been borne with, by having time granted them to repent. And if we had appointed an angel for our messenger, we should have sent him in the form of a man,

and have clothed him before them, as they are clothed. Other apostles have been laughed to scorn before thee; but the judgment which they made a jest of, encompassed those who laugh them to scorn.

Say, Go through the earth, and behold what has been the end of those who accused our prophets of imposture.

Say, Unto whom belongs whatever is in heaven and earth?

Say, Unto God. He has prescribed unto himself mercy. He will surely gather you together on the day of resurrection; there is no doubt of it.

They who destroy their own souls are those who will not believe. Unto him is owing whatever happens by night or by day; it is he who hears and knows.

Say, Shall I take any other protector than God, the creator of heaven and earth, who feeds all and is not fed by any?

Say, Verily I am commanded to be the first who professes Islâm, and it was said unto me, Thou shalt by no means be one of the idolaters.

Say, Verily I fear, if I should rebel against my Lord, the punishment of the great day: from whomever it shall be averted on that day, God will have been merciful unto him; this will be manifest salvation. If God afflict thee with any hurt, there is none who can take it off from thee, except himself; but if he cause good to befall thee, he is almighty; he is the supreme Lord over his servants; and he is wise and knowing.

UNBELIEVERS

Who is more unjust than he who invents a lie against God, or charges his signs with imposture? Surely the unjust shall not prosper. And on the day of resurrection we will assemble them all; then will we say unto those who associated others with God, Where are your companions, whom you imagined to be those of God? But they shall have no other excuse, than that they shall say, By God our Lord, we have not been idolaters. Behold, how they lie against themselves, and what they have blasphe-

mously imagined to be the companion of God flies from them. There is of them who harkens unto thee when thou readest the Koran; but we have cast veils over their hearts, that they should not understand it, and a deafness in their ears: and though they should see all kinds of signs, they will not believe therein; and their infidelity will arrive to that height that they will even come unto thee, to dispute with thee. The unbelievers will say, This is nothing but silly fables of ancient times. And they will forbid others from believing therein, and will retire afar off from it; but they will destroy their own souls only, and they are not sensible thereof.

If thou didst see, when they shall be set over the fire of hell! and they shall say, Would to God we might be sent back into the world; we would not charge the signs of our Lord with imposture, and we would become true believers: nay, but that is become manifest unto them, which they formerly concealed; and though they should be sent back into the world, they would surely return to that

which was forbidden them ; and they are surely liars.

And they said, There is no other life than our present life ; neither shall we be raised again.

But if thou couldst see, when they shall be set before their Lord !

He shall say unto them, Is not this in truth come to pass ?

They shall answer, Yea, by our Lord.

God shall say, Taste therefore the punishment due unto you, for that you have disbelieved. They are lost who reject as falsehood the meeting of God in the next life, until the hour comes suddenly upon them. Then will they say, Alas ! for that we have behaved ourselves negligently in our lifetime ; and they shall carry their burdens on their backs ; will it not be evil which they shall be laden with ?

This present life is no other than a play and a vain amusement ; but surely the future mansion shall be better for those who fear God : will they not therefore understand ?

FALSEHOOD

Now we know that what they speak grieves thee: yet they do not accuse thee of falsehood; but the ungodly contradict the signs of God. And apostles before thee have been accounted liars: but they patiently bore their being accounted liars, and their being vexed, until our help came unto them; for there is none who can change the words of God: and thou hast received some information concerning those who have been formerly sent from him.

If their aversion to thy admonitions be grievous unto thee, if thou canst seek out a den whereby thou mayest penetrate into the inward parts of the earth, or a ladder by which thou mayest ascend into heaven, that thou mayest show them a sign, do so, but thy search will be fruitless; for if God pleased he would bring them all to the true direction: be not therefore one of the ignorant. He will give a favourable answer unto those only who shall hearken with attention: and

God will raise the dead; then unto him shall they return.

The infidels say, Unless some sign be sent down unto him from his Lord, we will not believe: answer, Verily God is able to send down a sign: but the greater part of them know it not. There is no kind of beast on earth, nor fowl which flies with its wings, but the same is a people like unto you; we have not omitted anything in the book of our decrees: then unto their Lord shall they return. They who accuse our signs of falsehood, are deaf and dumb, walking in darkness: God will lead into error whom he pleases, and whom he pleases he will put in the right way.

Say, What think you? if the punishment of God come upon you, or the hour of the resurrection come upon you, will you call upon any other than God, if you speak truth? yea, him shall you call upon, and he shall free you from that which you shall ask him to deliver you from, if he pleases; and you shall forget other Gods.

We have already sent messengers

unto sundry nations before thee, and we afflicted them with trouble and adversity that they might humble themselves: yet when the affliction which we sent came upon them, they did not humble themselves: but their hearts became hardened, and Satan prepared for them that which they committed. And when they had forgotten that concerning which they had been admonished, we opened unto them the gates of all things; until, while they were rejoicing for that which had been given them, we suddenly laid hold on them, and behold, they were seized with despair; and the utmost part of the people which had acted wickedly, was cut off: praise be unto God, the Lord of all creatures!

Say, what think you? if God should take away your hearing and your sight, and should seal up your hearts; what god besides God will restore them unto you?



GOD'S MESSENGERS

SEE how variously we show forth the signs of God's unity ; yet do they turn aside from them. Say unto them, **What** think you ? if the punishment of God come upon you suddenly, or in open view ; will any perish, except the ungodly people ? We send not our messengers otherwise than bearing good tidings and denouncing threats.

Whoever therefore shall believe and amend, on them shall no fear come, neither shall they be grieved: but whoever shall accuse our signs of falsehood, a punishment shall fall on them, because they have done wickedly.

Say, I say not unto you, The treasures of God are in my power: neither do I say, I know the secrets of God: neither do I say unto you, Verily I am an angel: I follow only that which is revealed unto me. Say, shall the blind and the seeing be held equal? do you not therefore consider? Preach it unto those who fear that they shall be assembled before their Lord: they shall have no patron or intercessor, except him; that peradventure they may take heed to themselves.

Drive not away those who call upon their Lord morning and evening, desiring to see his face; it belongs not unto thee to pass any judgment on them, nor does it belong unto them to pass any judgment on thee: therefore if thou drive them away, thou wilt become one of the unjust. Thus have we proved some part of them by other part, that they may say,

Are these the people among us unto whom God has been gracious? Does not God most truly know those who are thankful?

And when they who believe in our signs shall come unto thee, say, Peace be upon you. Your Lord has prescribed unto himself mercy; so that whoever among you works evil through ignorance, and afterwards repents and amends, unto him will he surely be gracious and merciful.

Thus have we distinctly propounded our signs, that the path of the wicked might be made known.

Say, Verily I am forbidden to worship the false deities which you invoke, besides God. Say, I will not follow your desires; for then should I err, neither should I be one of those who are rightly directed. Say, I behave according to the plain declaration which I have received from my Lord; but you have forged lies concerning him.

GOD'S TIME

That what you desire should be hastened, is not in my power: judgment belongs only unto God; he will determine the truth; and he is the best discerner. Say, if what you desire should be hastened were in my power, the matter had been determined between me and you: but God well knows the unjust. With him are the keys of the secret things; none knows them besides himself: he knows that which is on the dry land and in the sea; there falls no leaf, but he knows it; neither is there a single grain in the dark parts of the earth, neither a green thing, nor a dry thing, but it is written in the perspicuous book. It is he who causes you to sleep by night, and knows what you merit by day; he also awakes you therein, that the prefixed term of your lives may be fulfilled; then unto him shall you return, and he shall declare unto you that which you have wrought. He is supreme over his servants, and sends the guardian angel to watch over you, until, when death overtakes

one of you, our messengers cause him to die; and they will not neglect our commands. Afterwards shall they return unto God, their true Lord: does not judgment belong unto him? he is the most quick in taking an account.

Say, who delivers you from the darkness of the land, and of the sea, when you call upon him humbly and in private, saying, Verily if thou deliver us from these dangers, we will surely be thankful? Say, God delivers you from them, and from every grief of mind; yet afterwards you return to your idolatries. Say, He is able to send on you a punishment from above you, or from under your feet, or to engage you in dissension, and to make some of you taste the violence of others.

Observe how variously we show forth our signs, that peradventure they may understand. This people has accused of falsehood, the revelation which thou hast brought, although it be the truth.

Say, I am not a guardian over you: every prophecy has its fixed time of ac-

complishment; and you will hereafter know it.

THE TRUE DIRECTION

Abandon those who make their religion a sport and a jest; and whom the present life has deceived: and admonish them by the Koran, that a soul becomes liable to destruction for that which it commits: it shall have no patron or intercessor besides God; and if it could pay the utmost price of redemption, it would not be accepted from it. They who are delivered over to perdition for that which they have committed, shall have boiling water to drink, and shall suffer a grievous punishment, because they have disbelieved.

Say, Shall we call upon that, besides God, which can neither profit us nor hurt us? and shall we turn back on our heels, after that God has directed us; like him whom the devils have infatuated, wandering amazedly in the earth, and yet having companions who call him to the true direction, saying, Come unto us?

Say, The direction of God is the true direction : we are commanded to resign ourselves unto the Lord of all creatures ; and it is also commanded us, saying, Observe the stated times of prayer, and fear him ; for it is he before whom you shall be assembled. It is he who has created the heavens and the earth in truth ; and whenever he says unto a thing, Be, it is.

His word is the truth ; and his will be the kingdom on the day whereon the trumpet shall be sounded : he knows whatever is secret, and whatever is public : he is the wise, the knowing.

THE EXAMPLE OF ABRAHAM

Call to mind when Abraham said unto his father Azer, Dost thou take images for gods ? Verily I perceive that thou and thy people are in a manifest error. And thus did we show unto Abraham the kingdom of heaven and earth, that he might become one of those who firmly believe. And when the night overshadowed him, he saw a star, and he

said, This is my Lord ; but when it set, he said, I like not gods which set. And when he saw the moon rising, he said, This is my Lord ; but when he saw it set, he said, Verily if my Lord direct me not, I shall become one of the people who go astray. And when he saw the sun rising, he said, This is my Lord, this is the greatest ; but when it set, he said, O my people, verily I am clear of that which you associate with God : I direct my face unto him who created the heavens and the earth ; I am orthodox, and am not one of the idolaters.

And his people disputed with him : and he said, Will you dispute with me concerning God ? since he has now directed me, and I fear not that which you associate with him, unless that my Lord will a thing ; for my Lord comprehends all things by his knowledge : will you not therefore consider ? And how should I fear that which you associate with God, since you fear not to have associated with God that concerning which he has sent down unto you no authority ? which therefore of the two

parties is the more safe, if you understand aright ?

They who believe and clothe not their faith with injustice, they shall enjoy security, and they are rightly directed. And this is our argument wherewith we furnished Abraham against his people : we exalt unto degrees of wisdom and knowledge whom we please ; for thy Lord is wise and knowing. And we gave unto him Isaac and Jacob ; we directed them both : and Noah had we before directed, and of his posterity David and Solomon ; and Job, and Joseph, and Moses, and Aaron : thus do we reward the righteous : and Zacharias, and John, and Jesus, and Elias ; all of them were upright men : and Ismael, and Elisha, and Jonas, and Lot ; all these have we favoured above the rest of the world ; and also divers of their fathers, and their issue, and their brethren ; and we chose them, and directed them into the right way.

This is the direction of God, he directs thereby such of his servants as he pleases ; but if they had been guilty of idolatry, that which they wrought would have

become utterly fruitless unto them. Those were the persons unto whom we gave the scripture, and wisdom, and prophecy; but if these believe not therein, we will commit the care of them to a people who shall not disbelieve the same. Those were the persons whom God directed, therefore follow their direction.

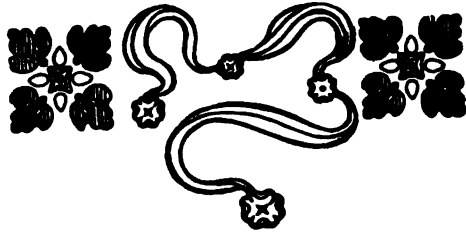
THE KORAN

Say unto the inhabitants of Mecca, I ask of you no recompense for preaching the Koran; it is no other than an admonition unto all creatures. They make not a due estimation of God, when they say, God has not sent down unto man anything at all: Say, Who sent down the book which Moses brought, a light and a direction unto men; which you transcribe on papers, whereof you publish some part, and great part whereof you conceal? and you have been taught by Mohammed what you knew not, neither your fathers. Say, God sent it down: then leave them to amuse themselves with their vain discourse.

This book which we have sent down is blessed; confirming that which was revealed before it; and is delivered unto thee that thou mayest preach it unto the metropolis of Mecca and to those who are round about it.

And they who believe in the next life will believe therein, and they will diligently observe their times of prayer. Who is more wicked than he who forges a lie concerning God? or says, This was revealed unto me, when nothing has been revealed unto him? and who says, I will produce a revelation like unto that which God has sent down? If thou didst see when the ungodly are in the pangs of death, and the angels reach out their hands, saying, Cast forth your souls; this day shall you receive an ignominious punishment for that which you have falsely spoken concerning God; and because you have proudly rejected his signs! And now are you come unto us alone, as we created you at first, and you have left that which we had bestowed on you, behind your backs; neither do we see with you your inter-

cessors, whom you thought to have been partners with God among you : now is the relation between you cut off, and what you imagined has deceived you.





GOD

God causes the grain and the date-stone to put forth: he brings forth the living from the dead, and he brings forth the dead from the living. This is God.

Why therefore are you turned away from him? He causes the morning to appear; and has ordained the night for rest, and the sun and the moon for the computing of time. This is the dispo-

sition of the mighty, the wise God. He has ordained the stars for you, that you may be directed thereby in the darkness of the land and of the sea.

We have clearly shown forth our signs, unto people who understand. It is he who has produced you from one soul; and has provided for you a sure receptacle and a repository. We have clearly shown forth our signs, unto people who are wise. It is he who sends down water from heaven, and we have thereby produced the springing buds of all things, and have thereout produced the green thing, from which we produce the grain growing in rows, and palm-trees from whose branches proceed clusters of dates hanging close together; and gardens of grapes, and olives, and pomegranates, both like and unlike to one another.

Look on their fruits, when they bear fruit, and their growing to maturity. Truly herein are signs, unto people who believe.

Yet they have set up the genii as partners with God, although he created them: and they have falsely attributed

unto him sons and daughters, without knowledge. Praise be unto him; and far be that from him which they attribute unto him! He is the maker of heaven and earth: how should he have issue, since he has no consort? he has created all things, and he is omniscient. This is God your Lord; there is no God but he, the creator of all things: therefore serve him; for he takes care of all things. The sight comprehends him not, but he comprehends the sight; he is the gracious, the wise.

IDLATRY

Now have evident demonstrations come unto you from your Lord; whoever sees them, the advantage thereof will redound to his own soul: and whoever is wilfully blind, the consequence will be to himself. I am not a keeper over you. Thus do we variously explain our signs; that they may say, Thou hast studied diligently; and that we may declare them unto people of understanding. Follow that which has been re-

vealed unto thee from thy Lord; there is no God but he: retire therefore from the idolaters. If God had so pleased, they had not been guilty of idolatry. We have not appointed thee a keeper over them; neither art thou a guardian over them. Revile not the idols which they invoke besides God, lest they maliciously revile God without knowledge.

Thus have we prepared for every nation their works: hereafter unto God shall they return, and he shall declare unto them that which they have done. They have sworn by God, by the most solemn oath, that if a sign came unto them, they would certainly believe therein: Say, Verily signs are in the power of God alone; and he permits you not to understand that when they come, they will not believe. And we will turn aside their hearts and their sight from the truth, as they believed not therein the first time; and we will leave them to wander in their error. And though we had sent down angels unto them, and the dead had spoken unto them, and we had gathered together before

them all things in one view ; they would not have believed, unless God had so pleased : but the greater part of them know it not.

Thus have we appointed unto every prophet an enemy ; the devils of men, and of genii : who privately suggest the one to the other specious discourses to deceive ; but if thy Lord pleased, they would not have done it. Therefore leave them, and that which they have falsely imagined ; and let the hearts of those be inclined thereto, who believe not in the life to come ; and let them please themselves therein, and let them gain that which they are gaining.

Shall I seek after any other judge besides God to judge between us ? It is he who has sent down unto you the book of the Koran, distinguishing between good and evil ; and they to whom we gave the scripture know that it is sent down from thy Lord, with truth. Be not therefore one of those who doubt thereof.

THE WORD OF GOD

The words of thy Lord are perfect in truth and justice ; there is none who can change his words : he both hears and knows. But if thou obey the greater part of them who are in the earth, they will lead thee aside from the path of God : they follow an uncertain opinion only, and speak nothing but lies ; verily thy Lord well knows those who go astray from his path, and well knows those who are rightly directed.

SIGNS

Shall he who has been dead, and whom we have restored unto life, and unto whom we have ordained a light, whereby he may walk among men, be as he whose similitude is in darkness, from whence he shall not come forth ? Thus was that which the infidels are doing, prepared for them. And thus have we placed in every city chief leaders of the wicked men thereof, that they may act deceitfully therein ; but they shall act

deceitfully against their own souls only ; and they know it not. And when a sign comes unto them, they say, We will by no means believe until a revelation be brought unto us, like unto that which hath been delivered unto the messengers of God. God best knows whom he will appoint for his messenger.

Vileness in the sight of God shall fall upon those who deal wickedly, and a grievous punishment, because they have dealt deceitfully. And whomever God shall please to direct, he will open his breast to receive the faith of Islam : but whoever he shall please to lead into error, he will render his breast straight and narrow, as if he were climbing up to heaven.

Thus God inflicts a terrible punishment on those who believe not. This is the right way of thy Lord.

Now have we plainly declared our signs unto those people who will consider. They shall have a dwelling of peace with their Lord, and he shall be their patron, because of that which they

have wrought. Think on the day whereon God shall gather them all together, and shall say, O company of genii, you have been much concerned with mankind; and their friends from among mankind shall say, O Lord, the one of us has received advantage from the other, and we are arrived at our limited term which thou hast appointed us.

God will say, Hell fire shall be your habitation, therein shall you remain for ever; unless as God shall please to mitigate your pains, for the Lord is wise and knowing.

Thus do we set some of the unjust over others of them, because of that which they have deserved. O company of genii and man, did not messengers from among yourselves come unto you, rehearsing my signs unto you, and forewarning you of the meeting of this your day?

They shall answer, We bear witness against ourselves: the present life deceived them: and they shall bear witness against themselves that they were unbe-

lievers. Every one shall have degrees of recompense of that which they shall do ; for thy Lord is not regardless of that which they do, and thy Lord is self-sufficient and endued with mercy. If it please him he can destroy you, and cause such as it pleases him to succeed you, in like manner as he produced you from the posterity of other people.

Verily that which is threatened you shall surely come to pass ; neither shall you cause it to fail.

FOOD

Say, I find not in that which has been revealed unto me, anything forbidden unto the eater, that he eat it not, except it be that which dies of itself, or blood poured forth, or swine's flesh : for this is an abomination : or that which is profane, having been slain in the name of some other than of God. But whoever shall be compelled by necessity to eat of these things, not lusting or wilfully transgressing, verily thy Lord will be gracious unto him and merciful.

Unto the Jews did we forbid every beast having an undivided hoof; and of bullocks and sheep, we forbade them the fat of both; except that which should be on their backs, or their inwards, or which should be intermixed with the bone. This have we rewarded them with, because of their iniquity; and we are surely speakers of truth.

If they accuse thee of imposture, say, Your Lord is endued with extensive mercy; but his severity shall not be averted from wicked people. The idolaters will say, If God had pleased, we had not been guilty of idolatry, neither our fathers; and pretend that we have not forbidden them anything. Thus did they who were before them accuse the prophets of imposture, until they tasted our severe punishment.

PROHIBITIONS

Say, Come; I will rehearse that which your Lord has forbidden you; that you be not guilty of idolatry, and that you show kindness to your parents, and that

you murder not your children for fear lest you be reduced to poverty : we will provide for you and them ; and draw not near unto heinous crimes, either openly or in secret ; and slay not the soul which God has forbidden you to slay, unless for a just cause.

This has he enjoined you that you may understand. And meddle not with the substance of the orphan, otherwise than for the improving thereof, until he attain his age of strength ; and use a full measure and a just balance. We will not impose a task on any soul, beyond its ability. And when you pronounce judgment observe justice, although it be for or against one who is near of kin, and fulfil the covenant of God. This has God commanded you, that you may be admonished ; and that you may know that this is my right way : therefore follow it, and follow not the paths of others, lest you be scattered from the path of God. This has he commanded you, that you may take heed.

We gave also unto Moses the book of the Law ; a perfect rule unto him

who should do right, and a determination concerning all things needful, and a direction, and mercy; that the children of Israel might believe the meeting of their Lord. And this book which we have now sent down, is blessed; therefore follow it and fear God, that you may obtain mercy: lest you should say, The scriptures were sent down unto only two people before us; and we neglected to peruse them with attention: or lest you should say, If a book of divine revelations had been sent down unto us, we should surely have been better directed than they. And now has a manifest declaration come unto you from your Lord, and a direction and mercy: and who is more unjust than he who devises lies against the signs of God, and turns aside from them? We will reward those who turn aside from our signs with a grievous punishment, because they have turned aside.

Follow that which has been sent down unto you from your Lord; and follow no guides besides him: how little will you be warned! How many cities

have we destroyed ; which our vengeance
overtook by night, or while they were
reposing themselves at noonday ! And
their supplication, when our punishment
came upon them, was no other than that
they said, Verily we have been unjust.





THE WORSHIP OF ADAM

WE will surely call those to an account, unto whom a prophet has been sent; and we will also call those to account who have been sent unto them. And we will declare their actions unto them with knowledge; for we are not absent from them. The weighing of men's actions on that day shall be just; and they whose balances laden with their

good works shall be heavy, are those who shall be happy; but they whose balances shall be light, are those who have lost their souls, because they injured our signs. And now have we placed you on the earth, and have provided you food therein: but how little are you thankful!

We created you, and afterward formed you; and then said unto the angels, Worship Adam; and they all worshipped him, except Iblis, who was not one of those who worshipped.

God said unto him, What hindered thee from worshipping Adam, since I had commanded thee?

He answered, I am more excellent than he: thou hast created me of fire, and hast created him of clay.

God said, Get thee down therefore from paradise; for it is not fit that thou behave thyself proudly therein: get thee hence; thou shalt be one of the contemptible.

He answered, Give me respite until the day of resurrection.

God said, Verily thou shalt be one of those who are respited.

The devil said, Because thou hast depraved me, I will lay wait for men in thy strait way ; then will I come upon them from before, and from behind, and from their right hands, and from their left ; and thou shalt not find the greater part of them thankful.

God said unto him, Get thee hence, despised, and driven far away : verily whoever of them shall follow thee, I will surely fill hell with you all : but as for thee, O Adam, dwell thou and thy wife in paradise ; and eat of the fruit thereof wherever you will ; but approach not this tree, lest you become of the number of the unjust.

And Satan suggested to them both, that he would discover unto them their nakedness, which was hidden from them ; and he said, Your Lord has not forbidden you this tree, for any other reason but lest you should become angels, or lest you become immortal.

And he sware unto them, saying, Verily I am one of those who counsel you aright. And he caused them to fall through deceit.

And when they had tasted of the tree, their nakedness appeared unto them; and they began to join together the leaves of paradise, to cover themselves. And their Lord called to them, saying, Did I not forbid you this tree; and did I not say unto you, Verily Satan is your declared enemy?

They answered, O Lord, we have dealt unjustly with our own souls; and if thou forgive us not, and be not merciful unto us, we shall surely be of those who perish.

God said, Get you down, the one of you an enemy unto the other; and you shall have a dwelling-place upon earth, and a provision for a season. He said, Therein shall you live, and therein shall you die, and from thence shall you be taken forth at the resurrection. O children of Adam, we have sent down unto you apparel, to conceal your nakedness, and fair garments; but the clothing of piety is better. This is one of the signs of God; that peradventure you may consider.

EVIL EXAMPLES

O children of Adam, let not Satan seduce you, as he expelled your parents out of paradise, by stripping them of their clothing, that he might show them their nakedness : verily he sees you, both he and his companions, whereas you see not them. We have appointed the devils to be the patrons of those who believe not : and when they commit a filthy action, they say, We found our fathers practising the same ; and God has commandeth us to do it.

Say, Verily God commands not filthy actions. Do you speak concerning God that which you know not ? Say, My Lord has commanded me to observe justice ; therefore set your faces to pray at every place of worship, and call upon him, approving unto him the sincerity of your religion. As he produced you at first, so unto him shall you return. A part of mankind has he directed ; and a part has been justly led into error, because they have taken the devils for their

patrons besides God, and imagine that they are rightly directed.

O children of Adam, take your decent apparel at every place of worship, and eat and drink, but be not guilty of excess; for he loves not those who are guilty of excess. Say, Who has forbidden the decent apparel of God, which he has produced for his servants, and the good things which he has provided for food? Say, These things are for those who believe, in this present life, but peculiarly on the day of resurrection. Thus do we distinctly explain our signs unto people who understand.

Say, Verily my Lord has forbidden filthy actions, both that which is discovered thereof, and that which is concealed, and also iniquity, and unjust violence; and has forbidden you to associate with God that concerning which he has sent you down no authority, or to speak of God that which you know not.

Unto every nation there is a prefixed term; therefore when their term is expired, they shall not have respite for an hour, neither shall they be anticipated.

WOES TO COME

Who is more unjust than he who devises a lie concerning God, or accuses his signs of imposture? Unto these shall be given their portion of worldly happiness, according to what is written in the book of God's decrees, until our messengers come unto them, and shall cause them to die; saying, Where are the idols which you called upon, besides God?

They shall answer, They have disappeared from us. And they shall bear witness against themselves, that they were unbelievers.

God shall say unto them at the resurrection, Enter with the nations which have preceded you, of genii and of men, into hell-fire; as often as one nation shall enter, it shall curse its sister, until they shall all have successively entered therein.

The latter of them shall say of the former of them, O Lord, these have seduced us; therefore inflict on them a double punishment of the fire of hell.

God shall answer, It shall be doubled unto all; but you know it not. And the former of them shall say unto the latter of them, You have not therefore any favour above us; taste the punishment for that which you have gained. Verily they who shall charge our signs with falsehood, and shall proudly reject them, the gates of heaven shall not be opened unto them, neither shall they enter into paradise, until a camel pass through the eye of a needle; and thus will we reward the wicked doers. Their couch shall be in hell, and over them shall be coverings of fire; and thus will we reward the unjust.

But they who believe and do that which is right (we will not load any soul but according to its ability), they shall be the companions of paradise; they shall remain therein for ever. And we will remove all grudges from their minds; rivers shall run at their feet, and they shall say, Praised be God who has directed us unto this felicity! for we should not have been rightly directed, if God had not directed us: now are we convinced

by demonstration that the apostles of our Lord came unto us with truth. And it shall be proclaimed unto them, This is paradise, whereof you are made heirs, as a reward for that which you have wrought.

And the inhabitants of paradise shall call out to the inhabitants of hell fire, saying, Now have we found that which our Lord promised us to be true; have you also found that which your Lord promised you to be true?

They shall answer, Yea.

And a crier shall proclaim between them, The curse of God shall be on the wicked; who turn men aside from the way of God, and seek to render it crooked, and who deny the life to come. And between the blessed and the damned there shall be a veil; and men shall stand on al Arâf, who shall know every one of them by their marks; and shall call unto the inhabitants of paradise, saying, Peace be upon you: yet they shall not enter therein, although they earnestly desire it. And when they shall turn their eyes towards the companions

of hell fire, they shall say, O Lord, place us not with the ungodly people !

And those who stand on al Arâf shall call unto certain men, whom they shall know by their marks, and shall say, What has your gathering of riches availed you, and that you were puffed up with pride? Are these the men on whom you swore that God would not bestow mercy? Enter you into paradise; there shall come no fear on you, neither shall you be grieved.

And the inhabitants of hell fire shall call unto the inhabitants of paradise, saying, Pour upon us some water, or of those refreshments which God has bestowed on you.

They shall answer, Verily God has forbidden them unto the unbelievers; who made a laughing-stock and a sport of their religion, and whom the life of the world has deceived: therefore this day will we forget them, as they did forget the meeting of this day, and because they denied our signs.

And now we have brought a book of divine revelations: we have explained it

with knowledge ; a direction and mercy unto people who shall believe. Do they wait for any other than the interpretation thereof ?

On the day whereon the interpretation thereof shall come, they who had forgotten the same before, shall say, Now are we convinced that the messengers of our Lord came with truth : shall we therefore have any intercessors, who will intercede for us ? or shall we be sent back that we may do other than what we did ?

But now have they lost their souls ; and that which they impiously imagined, has fled from them.





GOD'S GOODNESS

VERILY your Lord is God, who created the heavens and the earth in six days; and then ascended his throne: he causes the night to cover the day; it succeeds the same swiftly: he also created the sun and the moon, and the stars, which are absolutely subject unto his command. Is not the whole creation, and the empire thereof, his? Blessed be God, the Lord of all creatures! Call upon your Lord

humbly and in secret ; for he loves not those who transgress. And act not corruptly in the earth, after its reformation ; and call upon him with fear and desire : for the mercy of God is near unto the righteous. It is he who sends the winds, spread abroad before his mercy, until they bring a cloud heavy with rain, which we drive unto a dead country ; and we cause water to descend thereon, by which we cause all sorts of fruits to spring forth. Thus will we bring forth the dead from their graves ; that peradventure you may consider. From a good country shall its fruit spring forth abundantly, by the permission of its Lord ; but from the land which is bad, it shall not spring forth otherwise than scarcely. Thus do we explain the signs of divine providence unto people who are thankful.

We formerly sent Noah unto his people ; and he said, O my people, worship God : you have no other God than him. Verily I fear for you the punishment of the great day.

The chiefs of his people answered him,

We surely perceive thee to be in a manifest error.

He replied, O my people, there is no error in me; but I am a messenger from the Lord of all creatures. I bring unto you the messages of my Lord; and I counsel you aright: for I know from God that which you know not. Do you wonder that an admonition has come unto you from your Lord by a man from among you, to warn you, that you may take heed to yourselves, and that peradventure you may obtain mercy?

And they accused him of imposture: but we delivered him and those who were with him in the ark, and we drowned those who charged our signs with falsehood; for they were a blind people.

THE IDOLATERS AND THE PROPHET

Unto the tribe of Ad we sent their brother Hûd. He said, O my people worship God: you have no other God than him; will you not fear him?

The chiefs of those among his people who believed not, answered, Verily we

perceive that thou art guided by folly ;
and we certainly esteem thee to be one
of the liars.

He replied, O my people, I am not
guided by folly ; but I am a messenger
unto you from the Lord of all creatures :
I bring unto you the messages of my
Lord ; and I am a faithful counsellor
unto you. Do you wonder that an
admonition has come unto you from
your Lord, by a man from among you,
that he may warn you ? Call to mind
how he has appointed you successors
unto the people of Noah, and has added
unto you in stature largely. Remember
the benefits of God, that you may
prosper.

They said, Art thou come unto us,
that we should worship God alone, and
leave the deities which our fathers
worshipped ? Now bring down that
judgment upon us, with which thou
threatenest us, if thou speakest truth.

Hûd answered, Now shall there sud-
denly fall upon you from your Lord
vengeance and indignation. Will you
dispute with me concerning the names

which you have named, and your fathers ; as to which God has not revealed unto you any authority ? Wait therefore, and I will be one of those who wait with you.

And we delivered him, and them who believed with him, by our mercy ; and we cut off the uttermost part of those who charged our signs with falsehood, and were not believers.

And unto the tribe of Thamûd we sent their brother Sâleh. He said, O my people, worship God : you have no God besides him. Now has a manifest proof come unto you from your Lord. This she-camel of God is a sign unto you : therefore dismiss her freely, that she may feed in God's earth ; and do her no hurt, lest a painful punishment seize you. And call to mind how he has appointed you successors unto the tribe of Ad, and has given you a habitation on earth ; you build yourselves castles on the plains thereof, and cut out the mountains into houses. Remember therefore the benefits of God, and commit not violence in the earth, acting corruptly. The

chiefs among his people who were puffed up with pride, said unto those who were esteemed weak, namely, unto those who believed among them, Do you know that Sâleh has been sent from his Lord ?

They answered, We do surely believe in that wherewith he has been sent. Those who were elated with pride replied, Verily we believe not in that wherein you believe. And they cut off the feet of the camel, and insolently transgressed the command of their Lord, and said, O Sâleh, cause that to come upon us, with which thou hast threatened us, if thou art one of those who have been sent by God.

Whereupon a terrible noise from heaven assailed them ; and in the morning they were found in their dwellings prostrate on their breasts and dead. And Sâleh departed from them, and said, O my people, now have I delivered unto you the message of my Lord ; and I advised you well, but you love not those who advise you well.

THE FATE OF ROBBERS

Unto Madian we sent their brother -
Shoaib. He said unto them, O my
people, worship God; you have no God
besides him. Now has an evident dem-
onstration come unto you from your
Lord. Therefore give full measure
and just weight, and diminish not unto
men aught of their matters; neither act
corruptly in the earth, after its reforma-
tion. This will be better for you, if
you believe. And beset not every way,
threatening the passenger, and turning
aside from the path of God him who
believes in him, and seeking to make it
crooked. And remember, when you
were few, and God multiplied you: and
behold, what has been the end of those
who acted corruptly. And if part of
you believe that wherewith I am sent,
and part believe not, wait patiently until
God judge between us; for he is the
best judge.

The chiefs of his people, who were
elated with pride, answered, We will
surely cast thee, O Shoaib, and those

who believe with thee, out of our city ;
or else thou shalt certainly return unto
our religion.

He said, What, though we be averse
thereto ? We shall surely imagine a lie
against God, if we return unto your
religion, after God has delivered us from
the same : and we have no reason to
return unto it, unless God our Lord shall
please to abandon us.

Our Lord comprehends everything
by his knowledge. In God do we put
our trust. O Lord, do thou judge be-
tween us and our nation with truth ; for
thou art the best judge. And the chiefs
of his people, who believed not, said,
If you follow Shoaib, you shall surely
perish.

Therefore a storm from heaven
assailed them, and in the morning they
were found in their dwellings dead
and prostrate. They who accused
Shoaib of imposture became as though
they had never dwelt therein ; they who
accused Shoaib of imposture perished
themselves. And he departed from
them, and said :

O my people, now have I performed unto you the messages of my Lord ; and I advised you aright : but why should I be grieved for an unbelieving people ? We have never sent any prophet into a city, but we afflicted the inhabitants thereof with calamity and adversity, that they might humble themselves. Then we gave them in exchange good in lieu of evil, until they abounded, and said, Adversity and prosperity formerly happened unto our fathers, as unto us. Therefore we took vengeance on them suddenly, and they perceived it not beforehand.

But if the inhabitants of those cities had believed and feared God, we would surely have opened to them blessings both from heaven and earth. But they charged our apostles with falsehood ; wherefore we took vengeance on them, for that which they had been guilty of. Were the inhabitants therefore of those cities secure that our punishment should not fall on them by night, while they slept ? Or were the inhabitants of those cities secure that our punishment should

not fall on them by day, while they sported? Were they therefore secure from the stratagem of God? But none will think himself secure from the stratagem of God, except the people who perish. And has it not manifestly appeared unto those who have inherited the earth after the former inhabitants thereof, that, if we please, we can afflict them for their sins? But we will seal up their hearts; and they shall not hearken.





PREDESTINATION

EVIL is the similitude of those people who accuse our signs of falsehood and injure their own souls. Whomever God shall direct, he will be rightly directed; and whomever he shall lead astray, he shall perish. Moreover we have created for hell many of the genii and of men; they have hearts by which they understand not, and they have eyes by which they

see not, and they have ears by which they hear not. These are like the brute beasts; yea, they go more astray: these are the negligent.

God has most excellent names: therefore call on him by the same; and withdraw from those who use his names perversely: they shall be rewarded for that which they shall have wrought. And of those whom we have created there are a people who direct others with truth, and act justly according thereto. But those who devise lies against our signs, we will suffer them to fall gradually into ruin, by a method which they know not: and I will grant them to enjoy a long and prosperous life; for my stratagem is effectual. Do they not consider that there is no devil in their companion? He is no other than a public preacher. Or do they not contemplate the kingdom of heaven and earth, and the things which God has created; and consider that peradventure it may be that their end draws nigh? And in what new declaration will they believe, after this?

He whom God shall cause to err, shall have no director; and he shall leave them in their impiety, wandering in confusion.

They will ask thee concerning the last hour; at what time its coming is fixed? Answer, Verily the knowledge thereof is with my Lord, none shall declare the fixed time thereof, except he. The expectation thereof is grievous in heaven and on earth: it shall come upon you no otherwise than suddenly. They will ask thee, as if thou wert well acquainted therewith. Answer, Verily the knowledge thereof is with God alone: but the greater part of men know it not.

Say, I am able neither to procure advantage unto myself, nor to avert mischief from me, but as God pleases. If I knew the secrets of God, I should surely enjoy abundance of good, neither should evil befall me. Verily I am no other than a denouncer of threats, and a messenger of good tidings unto people who believe. It is he who has created you from one person, and out of him

produced his wife, that he might dwell with her; and when he had known her, she carried a light burden for a time, wherefore she walked easily therewith. But when it became more heavy, they called upon God, their Lord, saying, If thou give us a child rightly shaped, we will surely be thankful. Yet when he had given them a child rightly shaped, they attributed companions unto him, for that which he had given them. But far be that from God, which they associated with him !

IDOLATRY

Will they associate with him false gods which create nothing, but are themselves created; and can neither give them assistance, nor help themselves? And if you invite them to the true direction, they will not follow you: it will be equal unto you, whether you invite them, or whether you hold your peace. Verily the false deities whom you invoke besides God, are servants like unto you. Call therefore upon them, and let them

give you an answer, if you speak truth. Have they feet, to walk with? Or have they hands, to lay hold with? Or have they eyes, to see with? Or have they ears, to hear with? Say, Call upon your companions, and then lay a snare for me, and defer it not; for God is my protector, who sent down the book of the Koran; and he protects the righteous. But they whom you invoke besides him, cannot assist you, neither do they help themselves; and if you call on them to direct you, they will not hear. Thou seest them look towards thee, but they see not.

Use indulgence, and command that which is just, and withdraw far from the ignorant. And if an evil suggestion from Satan be suggested unto thee, to divert thee from thy duty, have recourse unto God; for he hears and knows. Verily they who fear God, when a temptation from Satan assails them, remember the divine commands, and behold, they clearly see the danger of sin, and the wiles of the devil. But as for the brethren of the devils, they shall con-

tinue them in error ; and afterwards they shall not preserve themselves therefrom. And when thou bringest not a verse of the Koran unto them, they say, Hast thou not put it together ?

Answer, I follow that only which is revealed unto me from my Lord. This book containeth evident proofs from your Lord, and is a direction and mercy unto people who believe. And when the Koran is read, attend thereto, and keep silence ; that ye may obtain mercy. And meditate on thy Lord in thine own mind, with humility and fear, and without loud speaking, evening and morning ; and be not one of the negligent. Moreover the angels who are with my Lord, do not proudly disdain his service, but they celebrate his praise and worship him.

THE SPOILS

They will ask thee concerning the spoils : Answer, The division of the spoils belongs unto God and the apostle. Therefore fear God, and compose the

matter amicably among you ; and obey God and his apostle, if you are true believers.

Verily the true believers are those whose hearts fear when God is mentioned, and whose faith increases when his signs are rehearsed unto them, and who trust in their Lord ; who observe the stated times of prayer, and give alms out of that which we have bestowed on them. These are really believers : they shall have superior degrees of felicity with their Lord, and forgiveness, and an honourable provision.

PROMISE OF VICTORY

I will cast a dread into the hearts of the unbelievers. Therefore strike off their heads, and strike off all the ends of their fingers. This, because they have resisted God and his apostle : and whoever shall oppose God and his apostle, verily God will be severe in punishing him. This shall be your punishment ; taste it therefore : and the infidels shall also suffer the torment of

hell fire. O true believers, when you meet the unbelievers marching in great numbers against you, turn not your backs unto them : for whoever shall turn his back unto them on that day, unless he turns aside to fight, or retreats to another party of the faithful, shall draw on himself the indignation of God, and his abode shall be hell ; an ill journey shall it be thither ! And you yourselves slew not those who were slain at Bedr, but God slew them. Neither didst thou, O Mohammed, cast the gravel into their eyes, when thou didst seem to cast it ; but God cast it, that he might prove the true believers by a gracious trial from himself ; for God hears and knows. This was done that God might also weaken the crafty devices of the unbelievers.

FORGIVENESS

O true believers, obey God and his apostle, and turn not back from him, since you hear the admonitions of the Koran. And be not as those who say,

We hear, when they do not hear. Verily the worst sort of beasts in the sight of God, are the deaf and the dumb, who understand not. If God had known any good in them, he would certainly have caused them to hear: and if he had caused them to hear, they would surely have turned back, and have retired afar off. O true believers, answer God and his apostle, when he invites you unto that which gives you life; and know that God goes between a man and his heart, and that before him you shall be assembled.

Beware of sedition; it will not affect those who are ungodly among you particularly, but all of you in general; and know that God is severe in punishing. And remember when you were few, and reputed weak in the land; you feared lest men should snatch you away; but God provided you a place of refuge, and he strengthened you with his assistance, and bestowed on you good things, that you might give thanks.

O true believers, deceive not God and his apostle; neither violate your faith,

against your own knowledge. And know that your wealth, and your children are a temptation unto you ; and that with God is a great reward. O true believers, if you fear God, he will grant you a distinction, and will expiate your sins from you, and will forgive you ; for God is endued with great liberality.

And call to mind when the unbelievers plotted against thee, that they might either detain thee in bonds, or put thee to death, or expel thee the city, and they plotted against thee : but God laid a plot against them ; and God is the best layer of plots. And when our signs are repeated unto them, they say, We have heard ; if we pleased we could certainly pronounce a composition like unto this : this is nothing but fables of the ancients.

And when they said, O God, if this be the truth from thee, rain down stones upon us from heaven, or inflict on us some other grievous punishment. But God was not disposed to punish them, while thou wast with them ; nor was God disposed to punish them when they asked pardon. But they have nothing

to offer in excuse why God should not punish them, since they hindered the believers from visiting the holy temple, although they are not the guardians thereof. The guardians thereof are those only who fear God; but the greater part of them know it not. And their prayer at the house of God is no other than whistling and clapping of the hands. Taste therefore the punishment, because you have been unbelievers.

They who believe not, expend their wealth to obstruct the way of God: they shall expend it, but afterwards it shall become matter of sighing and regret unto them, and at length they shall be overcome; and the unbelievers shall be gathered together into hell; that God may distinguish the wicked from the good, and may throw the wicked one upon the other, and may gather them all in a heap, and cast them into hell. These are they who shall perish. Say unto the unbelievers, that if they desist from opposing thee, what is already past shall be forgiven them; but if they return to attack thee, the exemplary punishment

of the former opposers of the prophets is already past, and the like shall be inflicted on them.

Therefore fight against them until there be no opposition in favour of idolatry, and the religion be wholly God's. If they desist, verily God sees that which they do : but if they turn back, know that God is your patron ; he is the best patron, and the best helper.





PERSEVERANCE

O TRUE believers, when you meet a party of the infidels, stand firm, and remember God frequently, that you may prosper : and obey God and his apostle, and be not refractory, lest you be discouraged, and your success depart from you ; but persevere with patience, for God is with those who persevere. And be not as those who went out of their houses in an insolent manner, and to

appear with ostentation unto men, and turned aside from the way of God; for God comprehends that which they do.

And remember when Satan prepared their works for them, and said, No man shall prevail against you to-day; and I will surely be near to assist you. But when the two armies appeared in sight of each other, he turned back on his heels, and said, Verily I am clear of you: I certainly see that which you see not; I fear God, for God is severe in punishing.

When the hypocrites, and those in whose hearts there was an infirmity, said, Their religion has deceived these men: but whoever confides in God cannot be deceived; for God is mighty and wise. And if thou didst behold when the angels cause the unbelievers to die: they strike their faces and their backs, and say unto them, Taste you the pain of burning: this shall you suffer for that which your hands have sent before you; and because God is not unjust toward his servants.

These have acted according to the wont of the people of Pharaoh, and of

those before them, who disbelieved in the signs of God : therefore God took them away in their iniquity ; for God is mighty, and severe in punishing. This has come to pass because God changes not his grace, wherewith he has favoured any people, until they change that which is in their souls ; and because God both hears and sees. According to the wont of the people of Pharaoh, and of those before them, who charged the signs of their Lord with imposture, have they acted : wherefore we destroyed them in their sins, and we drowned the people of Pharaoh ; for they were all unjust persons.

OBSTINATE INFIDELS

Verily the worst cattle in the sight of God are those who are obstinate infidels, and will not believe. As to those who enter into a league with thee, and afterwards violate their league at every convenient opportunity, and fear not God ; if thou take them in war, disperse, by making them an example, those who

shall come after them, that they may be warned ; or if thou apprehend treachery from any people, throw back their league unto them, with like treatment ; for God loves not the treacherous. And think not that the unbelievers have escaped God's vengeance, for they shall not weaken the power of God. Therefore prepare against them what force you are able, and troops of horse, whereby you may strike a terror into the enemy of God, and your enemy, and into other infidels besides them, whom you know not, but God knows them.

And whatever you shall expend in the defence of the religion of God, it shall be repaid unto you, and you shall not be treated unjustly. And if they incline unto peace, do thou also incline thereto ; and put thy confidence in God, for it is he who hears and knows. But if they seek to deceive thee, verily God will be thy support. It is he who has strengthened thee with his help, and with that of the faithful ; and has united their hearts. If thou hadst expended whatever riches are in the earth, thou couldst not have

united their hearts, but God united them ;
for he is mighty and wise.

O prophet, God is thy support, and
such of the true believers who follow
thee. O prophet, stir up the faithful to
war : if twenty of you persevere with
constancy, they shall overcome two
hundred, and if there be one hundred of
you, they shall overcome a thousand
of those who believe not ; because they
are a people which do not understand.
Now hath God eased you, for he knew
that you were weak. If there be a hun-
dred of you who persevere with con-
stancy, they shall overcome two hundred ;
and if there be a thousand of you, they
shall overcome two thousand, by the
permission of God ; for God is with
those who persevere.

CAPTIVES

O prophet, say unto the captives who
are in your hands, If God shall know any
good to be in your hearts, he will give
you better than what has been taken
from you ; and he will forgive you, for

God is gracious and merciful. But if they seek to deceive thee, verily they have deceived God before; wherefore he hath given thee power over them: and God is knowing and wise. Moreover they who have believed, and have fled their country, and employed their substance and their persons in fighting for the religion of God, and they who have given the prophet a refuge among them, and have assisted him, these shall be deemed the one nearest of kin to the other.

But they who have believed, but have not fled their country, shall have no right of kindred at all with you, until they also fly. Yet if they ask assistance of you on account of religion, it belongs unto you to give them assistance; except against a people between whom and yourselves there shall be a league subsisting: and God sees that which you do.

And as to the infidels, let them be deemed of kin the one to the other. Unless you do this, there will be a sedition in the earth, and grievous corruption. But as for them who have believed, and left their country, and have fought for God's

true religion, and who have allowed the prophet a retreat among them, and have assisted him, these are really believers; they shall receive mercy, and an honourable provision. And they who have believed since, and have fled their country, and have fought with you, these also are of you.

IDOLATERS

It is not fitting that the idolaters should visit the temples of God, being witnesses against their own souls of their infidelity. The works of these men are vain; and they shall remain in hell fire for ever. But he only shall visit the temples of God, who believes in God and the last day, and is constant at prayer, and pays the legal alms, and fears God alone. These perhaps may become of the number of those who are rightly directed.

Do you reckon the giving of drink to the pilgrims, and the visiting of the holy temple, to be actions as meritorious as those performed by him who believes in God and the last day, and fights for

the religion of God? They shall not be held equal with God : for God directs not the unrighteous people. They who have believed, and fled their country, and employed their substance and their persons in the defence of God's true religion, shall be in the highest degree of honour with God ; and these are they who shall be happy. Their Lord sends them good tidings of mercy from him, and good will, and of gardens wherein they shall enjoy lasting pleasure ; they shall continue therein for ever : for God is a great reward.

O true believers, take not your fathers or your brethren for friends, if they love infidelity above faith ; and whoever among you shall take them for his friends, they will be unjust doers. Say, If your fathers, and your sons, and your brethren, and your wives, and your relations, and your substance which you have acquired, and your merchandise which you apprehend may not be sold off, and your dwellings wherein you delight, be more dear unto you than God, and his apostle, and the advancement of his

religion; wait, until God shall send his command: for God directs not the ungodly people.

O true believers, verily the idolaters are unclean; let them not therefore come near unto the holy temple after this year. And if you fear want, by the cutting off trade and communication with them, God will enrich you of his abundance, if he pleases; for God is knowing and wise. Fight against them who believe not in God, nor in the last day, and forbid not that which God and his apostle have forbidden, and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced.

The Jews say, Ezra is the son of God; and the Christians say, Christ is the son of God. This is their saying in their mouths: They imitate the saying of those who were unbelievers in former times. May God resist them. How are they infatuated! They take their priests and their monks for their lords, besides God, and Christ the son of

Mary; although they are commanded to worship one God only: there is no God but he; far be that from him, which they associate with him!

They seek to extinguish the light of God with their mouths; but God wills no other than to perfect his light, although the infidels be averse thereto. It is he who has sent his apostle with the direction, and true religion: that he may cause it to appear superior to every other religion; although the idolaters be averse thereto. O true believers, verily many of the priests and monks devour the substance of men in vanity, and obstruct the way of God. But unto those who treasure up gold and silver, and employ it not for the advancement of God's true religion, denounce a grievous punishment. On the day of judgment their treasures shall be intensely heated in the fire of hell, and their foreheads, and their sides, and their backs shall be stigmatized therewith; and their tormentors shall say, This is what you have treasured up for your souls; taste therefore that which you have treasured up.

CALL TO WAR

Unless you go forth when you are summoned to war, God will punish you with a grievous punishment; and he will place another people in your stead, and you shall not hurt him at all; for God is almighty. If you assist not the prophet, verily God will assist him, as he assisted him formerly, when the unbelievers drove him out of Mecca, the second of two: when they were both in the cave: when he said unto his companion, Be not grieved, for God is with us. And God sent down his security upon him, and strengthened him with armies of angels, whom you saw not. And he made the word of those who believed not to be abased, and the word of God was exalted: for God is mighty and wise. Go forth to battle, both light and heavy, and employ your substance and your persons for the advancement of God's religion. This will be better for you, if you know it.

If it had been a near advantage and a moderate journey, they had surely fol-

lowed thee ; but the way seemed tedious unto them : and yet they will swear by God, saying, If we had been able, we had surely gone forth with you. They destroy their own souls ; for God knows that they are liars.

They who believe in God and the last day, will not ask leave of thee to be excused from employing their substance and their persons for the advancement of God's true religion ; and God knows those who fear him. Verily they only will ask leave of thee to stay behind, who believe not in God and the last day, and whose hearts doubt concerning the faith : wherefore they are tossed to and fro in their doubting. If they had been willing to go forth with thee, they had certainly prepared for that purpose a provision of arms and necessaries : but God was averse to their going forth ; wherefore he rendered them slothful, and it was said unto them, Sit still with those who sit still. If they had gone forth with you, they had only been a burden unto you, and had run to and fro between you, stirring you up to sedi-

tion; and there would have been some among you who would have given ear unto them: and God knows the wicked.





ALMSGIVING

ALMS are to be distributed only unto the poor and the needy, and those who are employed in collecting and distributing the same, and unto those whose hearts are reconciled, and for the redemption of captives, and unto those who are in debt and insolvent, and for the advancement of God's religion, and unto the traveller. This is an ordinance

from God : and God is knowing and wise.

There are some of them who injure the prophet, and say, He is an ear : Answer, he is an ear of good unto you : he believes in God, and gives credit to the faithful, and is a mercy unto such of you who believe. But they who injure the apostle of God, shall suffer a painful punishment. They swear unto you by God, that they may please you ; but it is more just that they should please God and his apostle, if they are true believers. Do they not know that he who opposes God and his apostle, shall without doubt be punished with the fire of hell ; and shall remain therein for ever ? This will be great ignominy.

Hypocritical men and women are the one of them or the other : they command that which is evil, and forbid that which is just, and shut their hands from giving alms. They have forgotten God ; wherefore he has forgotten them : verily the hypocrites are those who act wickedly. God denounces unto the hypocrites, both men and women, and to the unbelievers,

the fire of hell ; they shall remain therein for ever ; this will be their sufficient reward ; God has cursed them, and they shall endure a lasting torment. As they who have been before you, so are you.

They were superior to you in strength, and had more abundance of wealth and of children ; and they enjoyed their portion in this world ; and you also enjoy your portion here, as they who have preceded you enjoyed their portion. And you engaged yourselves in vain discourses, like unto those wherein they engaged themselves. The works of these are vain both in this world and that which is to come ; and these are they who perish. Have they not been acquainted with the history of those who have been before them ? of the people of Noah, and of Ad, and of Thamûd, and of the people of Abraham, and of the inhabitants of Madian, and of the cities which were overthrown ? Their apostles came unto them with evident demonstrations : and God was not disposed to treat them unjustly ; but they dealt unjustly with their own souls.

And the faithful men and the faithful women are friends one to another : they command that which is just, and they forbid that which is evil ; and they are constant at prayer, and pay their appointed alms ; and they obey God and his apostle : unto these will God be merciful ; for he is mighty and wise. God promises unto the true believers, both men and women, gardens through which rivers flow, wherein they shall remain for ever ; and delicious dwellings in gardens of perpetual abode ; but goodwill from God shall be their most excellent reward. This will be great felicity.

O prophet, wage war against the unbelievers and the hypocrites, and be severe unto them : for their dwelling shall be hell ; an unhappy journey shall it be thither ! They swear by God that they said not what they are charged with : yet they spake the word of infidelity, and became unbelievers, after they had embraced Islâm. And they designed that which they could not effect ; and they did not disapprove the design for any other reason, than because God and

his apostle had enriched them, of his bounty. If they repent, it will be better for them; but if they relapse, God will punish them with a grievous torment, in this world and in the next; and they shall have no patron on earth, nor any protector.

There are some of them who made a covenant with God, saying, Verily if he give us of his abundance, we will give alms, and become righteous people. Yet when he had given unto them of his abundance, they became covetous thereof, and turned back, and retired afar off. Wherefore he has caused hypocrisy to succeed in their hearts, until the day whereon they shall meet him; because they failed to perform unto God that which they had promised him, and for that they prevaricated.

Do they not know that God knows whatever they conceal, and their private discourses; and that God is the knower of secrets? They who traduce such of the believers as are liberal in giving alms beyond what they are obliged, and those who find nothing to give but what they

gain by their industry; and therefore scoff at them: God shall scoff at them, and they shall suffer a grievous punishment. Ask forgiveness for them, or do not ask forgiveness for them, it will be equal. If thou ask forgiveness for them seventy times, God will by no means forgive them. This is the divine pleasure, because they believe not in God and his apostle.

ACTIONS GOOD AND EVIL

Others have acknowledged their crimes. They have mixed a good action with another which is bad: peradventure God will be turned unto them; for God is gracious and merciful. Take alms of their substance, that thou mayest cleanse them and purify them thereby; and pray for them: for thy prayers shall be a security of mind unto them; and God both hears and knows. Do they not know that God accepts repentance from his servants, and accepts alms; and that God is easy to be reconciled and merciful? Say unto them,

Work as you will ; but God will behold your work, and his apostle also, and the true believers : and you shall be brought before him who knows that which is kept secret, and that which is made public ; and he will declare unto you whatever you have done. And there are others who wait with suspense the decree of God ; whether he will punish them, or whether he will be turned unto them : but God is knowing and wise.

There are some who have built a temple to hurt the faithful, and to propagate infidelity, and to foment division among the true believers, and for a lurking-place for him who has fought against God and his apostle in time past ; and they swear, saying, Verily we intended no other than to do for the best : but God is witness that they do certainly lie. Stand not up to pray therein for ever.

There is a temple founded on piety, from the first day of its building. It is more just that thou stand up to pray therein : therein are men who love to be purified ; for God loves the clean. Whether therefore is he better, who has

founded his building on the fear of God and his goodwill ; or he who has founded his building on the brink of a bank of earth which is washed away by waters, so that it falls with him into the fire of hell ? God directs not the ungodly people. Their building which they have built will not cease to be an occasion of doubting in their hearts, until their hearts be cut in pieces ; and God is knowing and wise. Verily God has purchased of the true believers their souls and their substance, promising them the enjoyment of paradise ; on condition that they fight for the cause of God : whether they slay or be slain, the promise for the same is assuredly due by the law, and the gospel, and the Koran. And who performs his contract more faithfully than God ? Rejoice therefore in the contract which you have made. This shall be great happiness.

The penitent, and those who serve God, and praise him, and who fast, and bow down, and worship ; and who command that which is just, and forbid that which is evil, and keep the ordinances

of God, shall likewise be rewarded with paradise: wherefore bear good tidings unto the faithful.

PRAYERS

It is not allowed unto the prophet, or those who are true believers, that they pray for idolaters, although they be of kin, after it is become known unto them, that they are inhabitants of hell. Neither did Abraham ask forgiveness for his father, otherwise than in pursuance of a promise which he had promised unto him: but when it became known unto him, that he was an enemy unto God, he declared himself clear of him. Verily Abraham was pitiful and compassionate. Nor is God disposed to lead people into error, after he has directed them, until that which they ought to avoid is become known unto them; for God knows all things. Verily unto God belongs the kingdom of heaven and of earth; he gives life, and he causes to die; and you have no patron or helper besides God.

DUTY OF BELIEVERS

O true believers, fear God, and be with the sincere. There was no reason why the inhabitants of Medina, and the Arabs of the desert who dwell around them, should stay behind the apostle of God, or should prefer themselves before him. This is unreasonable: because they are not distressed either by thirst or labour or hunger, for the defence of God's true religion; neither do they stir a step, which may irritate the unbelievers; neither do they receive from the enemy any damage, but a good work is written down unto them for the same; for God suffers not the reward of the righteous to perish. And they contribute not any sum either small or great, nor do they pass a valley, but it is written down unto them, that God may reward them with a recompense exceeding that which they have wrought. The believers are not obliged to go forth to war all together: if a part of every band of them go not forth, it is that they may diligently instruct themselves in their religion; and

may admonish their people, when they return unto them, that they may take heed to themselves. O true believers, wage war against such of the infidels as are near you ; and let them find severity in you : and know that God is with those who fear him.





FAITH AND DOUBT

WHENEVER a Sura is sent down, there are some of them who say, Which of you has this caused to increase in faith? It will increase the faith of those who believe, and they shall rejoice: but unto those in whose hearts there is an infirmity, it will add farther doubt unto their present doubt; and they shall die in their infidelity. Do they not see that they are tried every year once or twice? Yet they

repent not, neither are they warned.
And whenever a Sura is sent down, they
look at one another, saying, Does anyone
see you? Then do they turn aside.

God shall turn aside their hearts from
the truth; because they are a people who
do not understand. Now has an apos-
tle come unto you of our own nation, an
excellent person: it is grievous unto him
that you commit wickedness; he is care-
ful over you, and compassionate and
merciful toward the believers. If they
turn back, say, God is my support: there
is no God but he. On him do I trust;
and he is the Lord of the magnificent
throne.

TIMES AND SEASONS

Verily your Lord is God, who created
the heavens and the earth in six days;
and then ascended his throne, to take
on himself the government of all things.
There is no intercessor, but by his per-
mission. This is God, your Lord; there-
fore serve him. Will you not consider?
Unto him shall you all return, according

to the certain promise of God; for he produces a creature, and then causes it to return again; that he may reward those who believe and do that which is right, with equity.

But as for the unbelievers, they shall drink boiling water, and they shall suffer a grievous punishment, because they have disbelieved. It is he who has ordained the sun to shine by day, and the moon for a light by night; and has appointed her stations, that you might know the number of years, and the computation of time. God has not created this, but with truth. He explains his signs unto people who understand. Moreover in the vicissitude of night and day, and whatever God has created in heaven and earth, are surely signs unto men who fear him. Verily they who hope not to meet us at the last day, and delight in this present life, and rest securely in the same, and who are negligent of our signs, their dwelling shall be hell fire, for that which they have deserved. But as to those who believe, and work righteousness, their Lord will direct them because of their

faith; they shall have rivers flowing through gardens of pleasure. Their prayer therein shall be, Praise be unto thee, O God! and their salutation therein shall be, Peace! and the end of their prayer shall be, Praise be unto God, the Lord of all creatures! If God should cause evil to hasten unto men, according to their desire of hastening good, verily their end had been decreed. Wherefore we suffer those who hope not to meet us at the resurrection, to wander amazedly in their error.

INGRATITUDE

When evil befalls a man; he prays unto us lying on his side, or sitting, or standing: but when we deliver him from his affliction, he continues his former course of life, as if he had not called upon us to defend him against the evil which had befallen him. Thus was that which the transgressors committed prepared for them. We formerly destroyed the generations who were before you, O men of Mecca, when they had acted un-

justly, and our apostles had come unto them with evident miracles, and they would not believe. Thus do we reward the wicked people. Afterwards did we cause you to succeed them in the earth; that we might see how you would act.

When our evident signs are recited unto them, they who hope not to meet us at the resurrection, say, Bring a different Koran from this; or make some change therein. Answer, It is not fit for me, that I should change it at my pleasure: I follow that only which is revealed unto me.

THE REVELATION

Verily I fear, if I should be disobedient unto my Lord, the punishment of the great day. Say, If God had so pleased, I had not read it unto you, neither had I taught you the same. I have already dwelt among you to the age of forty years, before I received it. Do you not therefore understand? And who is more unjust than he who devises a lie against God, or accuses his signs

of falsehood? Surely the wicked shall not prosper.

PRAYER IN DANGER

Verily that which is hidden is known only unto God : wait therefore the pleasure of God ; and I also will wait for you. . . . It is he who has given you conveniences for travelling by land and by sea ; so that you are in ships, which sail with them with a favourable wind, and they rejoice therein. And when a tempestuous wind overtakes them, and waves come upon them from every side, and they think themselves to be encompassed with inevitable dangers ; they call upon God, exhibiting the pure religion unto him, and saying, Verily, if thou deliver us from this peril, we will be of those who give thanks. But when he has delivered them, behold, they behave themselves insolently in the earth, without justice. O men, Verily the violence which you commit against your own souls, is for the enjoyment of this present life only ; afterwards unto us shall

you return, and we will declare unto you that which you have done.

THE PRESENT LIFE

Verily the likeness of this present life is no other than as water, which we send down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle also, until the earth receive its vesture, and be adorned with various plants: the inhabitants thereof imagine that they have power over the same; but our command comes unto it by night or by day, and we render it as if it had been mown, as if it had not yesterday abounded with fruits. Thus do we explain our signs unto people who consider.

God invites unto the dwelling of peace, and directs whom he pleases into the right way. They who do right shall receive a most excellent reward, and a superabundant addition; neither blackness nor shame shall cover their faces. These shall be the inhabitants of paradise; they shall continue therein for ever.

But they who commit evil shall receive the reward of evil, equal thereunto, and they shall be covered with shame (for they shall have no protector against God); as if their faces were covered with the profound darkness of the night. These shall be the inhabitants of hell fire; they shall remain therein for ever.

On the day of the resurrection we will gather them all together; then will we say unto the idolaters, Get you to your place, you and your idols: and we will separate them from one another; and their idols shall say unto them, You did not worship us; and God is a sufficient witness between us and you; neither did we mind your worshipping of us. There shall every soul experience that which it shall have sent before it; and they shall be brought before God, their true Lord; and the false deities which they vainly imagined, shall disappear from before them.

Say, Who provides you food from heaven and earth? or who has the absolute power over the hearing and the sight? and who brings forth the living

from the dead, and brings forth the dead from the living? and who governs all things?

They will surely answer, God.

Say, Will ye not therefore fear him? This is therefore God, your true Lord: and what remains there after truth, except error? How therefore are you turned aside from the truth? Thus is the word of thy Lord verified upon them who do wickedly; that they believe not.

Say, Is there any of your idols who produces a creature, and then causes it to return unto himself? Say, God produces a creature, and then causes it to return unto himself. How therefore are you turned aside from his worship? Say, Is there any of your idols who directs unto the truth? Say, God directs unto the truth. Whether is he therefore, who directs unto the truth, more worthy to be followed; or he who directs not, unless he be directed? What ails you, therefore, that you judge as you do? And the greater part of them follow an uncertain opinion only; but a mere opin-

ion attains not unto any truth. Verily God knows that which they do.

THE KORAN

This Koran could not have been composed by any except God; but it is a confirmation of that which was revealed before it, and an explanation of the scripture; there is no doubt thereof; sent down from the Lord of all creatures. Will they say, Mohammed forged it? Answer, Bring a chapter like unto it; and call whom you may to your assistance, besides God, if you speak truth.

But they have charged that with falsehood, the knowledge whereof they do not comprehend, neither has the interpretation thereof come unto them. In the same manner did those who were before them, accuse their prophets of imposture; but behold what was the end of the unjust. There are some of them who believe therein; and there are some of them who believe not therein; and thy Lord well knows the corrupt doers.

If they accuse thee of imposture, say, I have my work, and you have your work; you shall be clear of that which I do, and I will be clear of that which you do. There are some of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not understand? And there are some of them who look at thee; but wilt thou direct the blind, although they see not?

Verily God will not deal unjustly with men in any respect: but men deal unjustly with their own souls. On a certain day he will gather them together, as if they had not tarried above an hour of a day: they shall know one another. Then shall they perish who have denied the meeting of God, and were not rightly directed. Whether we cause thee to see a part of the punishment wherewith we have threatened them, or whether we cause thee to die before thou see it; unto us shall they return: then shall God be witness of that which they do.

Unto every nation has an apostle been sent: and when their apostle came, the matter was decided between them with

equity ; and they were not treated unjustly. The unbelievers say, When will this threatening be made good, if ye speak truth ?





THE COMING AWARD

ANSWER, I am able neither to procure advantage unto myself, nor to avert mischief from me, but as God pleases. Unto every nation is a fixed term decreed; when their term therefore is expired, they shall not have respite for an hour, neither shall their punishment be anticipated.

Say, Tell me; if the punishment of God overtake you by night, or by day,

what part thereof will the ungodly wish to be hastened? When it falls on you, do you then believe it? Now believe, and wish it far from you, when as you formerly desired it should be hastened? Then shall it be said unto the wicked, Taste the punishment of eternity: would you receive other than the reward of that which you have wrought? They will desire to know of thee whether this be true. Answer, Yea, by my Lord, it is certainly true; neither shall you weaken God's power, so as to escape it. Verily, if every soul which has acted wickedly had whatever is on the earth, it would willingly redeem itself therewith at the last day. Yet they will conceal their repentance, after they shall have seen the punishment: and the matter shall be decided between them with equity; and they shall not be unjustly treated. Does not whatsoever is in heaven and on earth belong unto God? Is not the promise of God true? But the greater part of them know it not. He gives life, and he causes to die; and unto him shall ye all return. O men, now hath an admo-

nition come unto you from your Lord, and a remedy for the doubts which are in your breasts; and a direction, and mercy unto the true believers.

Say, Through the grace of God, and his mercy: therein therefore let them rejoice; this will be better than what they heap together of worldly riches.

GOD'S BENEFICENCE

Verily God is endued with beneficence toward mankind; but the greater part of them do not give thanks. Thou shalt be engaged in no business, neither shalt thou be employed in meditating on any passage of the Koran; nor shalt thou do any action, but we will be witnesses over thee, when thou art employed therein.

Nor is so much as the weight of an ant hidden from thy Lord, in earth or in heaven: neither is there anything lesser than that, or greater, but it is written in the perspicuous book. Are not the friends of God the persons, on whom no fear shall come, and who shall not be

grieved? They who believe and fear God, shall receive good tidings in this life and in that which is to come. There is no change in the words of God. This shall be great felicity. Let not their discourse grieve thee; for all might belongs unto God: he both hears and knows. Is not whoever dwells in heaven and on earth, subject unto God? What therefore do they follow, who invoke idols, besides God? They follow nothing but a vain opinion; and they only utter lies. It is he who has ordained the night for you, that you may take your rest therein, and the clear day for labour: verily herein are signs unto people who hearken.

They say, God has begotten children: God forbid! He is self-sufficient. Unto him belongs whatsoever is in heaven and on earth: you have no demonstrative proof of this. Do you speak of God that which you know not?

Say, Verily they who imagine a lie concerning God, shall not prosper. They may enjoy a provision in this world; but afterwards unto us shall they return, and

we will then cause them to taste a grievous punishment, because they were unbelievers.

MIRACLES AND BELIEF

Verily those against whom the word of thy Lord is decreed, shall not believe, although there come unto them every kind of miracle; until they see the grievous punishment prepared for them. And if it were not so, some city, among the many which have been destroyed, would have believed; and the faith of its inhabitants would have been of advantage unto them: but none of them believed before the execution of their sentence, except the people of Nineveh. When they believed, we delivered them from the punishment of shame in this world, and suffered them to enjoy their lives and possessions for a time. But if thy Lord had pleased, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? No soul can believe but by the permission of God:

and he shall pour out his indignation on those who will not understand.

Say, Consider whatever is in heaven and on earth : but signs are of no avail, neither preachers, unto people who will not believe. Do they therefore expect any other than some terrible judgment, like unto the judgments which have fallen on those who have gone before them ?

Say, Wait ye the issue ; and I also will wait with you : then will we deliver our apostles and those who believe. Thus is it a justice due from us, that we should deliver the true believers.

THE WORKS OF GOD

God raised the heavens without visible pillars ; and then ascended his throne, and compelled the sun and the moon to perform their services : every of the heavenly bodies runs an appointed course. He orders all things. He shows his signs distinctly, that you may be assured you must meet your Lord at the last day. He stretched forth the earth, and placed therein steadfast mountains, and rivers ;

and ordained therein of every fruit two different kinds. He causes the night to cover the day.

Herein are certain signs unto people who consider. And in the earth are tracts of land of different natures, though bordering on each other; and also vineyards, and seeds, and palm-trees springing several from the same root, and singly from distinct roots. They are watered with the same water, yet we render some of them more excellent than others to eat.

Herein are surely signs unto people who understand. If thou dost wonder at the infidels denying the resurrection, surely wonderful is their saying, After we shall have been reduced to dust, shall we be restored in a new creature? These are they who believe not in their Lord; these shall have collars on their necks, and these shall be the inhabitants of hell fire: therein shall they abide for ever.

They will ask of thee to hasten evil rather than good: although there have already been examples of the divine vengeance before them. Thy Lord is surely endued with indulgence toward men, not-

withstanding their iniquity ; but thy Lord is also severe in punishing. The infidels say, Unless a sign be sent down unto him from his Lord, we will not believe.

Thou art commissioned to be a preacher only, and not a worker of miracles : and unto every people has a director been appointed. God knows what every female bears in her womb ; and what the wombs want or exceed of their due time, or number of young. With him is everything regulated according to a determined measure. He knows that which is hidden, and that which is revealed. He is the great, the most high.

He among you who conceals his words, and he who proclaims them in public ; he also who seeks to hide himself in the night, and he who goes forth openly in the day, is equal in respect to the knowledge of God. Each of them has angels mutually succeeding each other, before him, and behind him ; they watch him by the command of God. Verily God will not change his grace which is in men, until they change the disposition in their souls by sin. When God wills evil on a

people, there shall be none to avert it; neither shall they have any protector beside him. He causes the lightning to appear unto you, to strike fear, and to raise hope, and he forms the pregnant clouds. The thunder celebrates his praise, and the angels also, for fear of him. He sends his thunderbolts and strikes therewith whom he pleases, while they dispute concerning God, for he is mighty in power. He ought of right to be invoked; and the idols which they invoke besides him, shall not hear them at all; otherwise than as he is heard, who stretches forth his hand to the water that it may ascend to his mouth, when it cannot ascend thither: the supplication of the unbelievers is utterly erroneous.

Whatever is in heaven and on earth worships God, voluntarily or of force; and their shadows also, morning and evening. Say, Who is the Lord of heaven and earth? Answer, God.



IDOLS

SAY, Have you therefore taken unto yourselves protectors beside him, who are unable either to help, or to defend themselves from hurt? Say, Shall the blind and the seeing be esteemed equal? or shall darkness and light be accounted the same? or have they attributed companions unto God, who have created as he has created, so that their creation bear

any resemblance unto his? Say, God is the creator of all things; he is the one, the victorious God. He causes water to descend from heaven, and the brooks flow according to their respective measure, and the floods bear the floating froth: and from the metals which they melt in the fire, seeking to cast ornaments or vessels for use, there arises a scum like unto it. Thus God sets forth truth and vanity. But the scum is thrown off, and that which is useful to mankind remains on the earth. Thus God puts forth parables.

PARADISE

Unto those who obey their Lord shall be given the most excellent reward: but those who obey him not, although they were possessed of whatever is in the whole earth and as much more, they would give it all for their ransom. These will be brought to a terrible account: their abode shall be hell; an unhappy couch shall it be! Shall he, therefore, who knows that what has been sent

down unto thee from thy Lord, is truth, be rewarded as he who is blind? The prudent only will consider; who fulfil the covenant of God, and break not their contract; and who join that which God has commanded to be joined, and who fear their Lord, and dread an ill account; and who persevere out of a sincere desire to please their Lord, and observe the stated times of prayer, and give alms out of what we have bestowed on them, in secret and openly, and who turn away evil with good: the reward of these shall be paradise, gardens of eternal abode, which they shall enter, and also whoever shall have acted uprightly, of their fathers, and their wives, and their posterity; and the angels shall go in unto them by every gate, saying, Peace be upon you, because you have endured with patience; how excellent a reward is paradise!

But as for those who violate the covenant of God, after the establishment thereof, and who cut in sunder that which God has commanded to be joined, and act corruptly in the earth, on them

shall a curse fall, and they shall have a miserable dwelling in hell. God gives provision in abundance unto whom he pleases, and is sparing unto whom he pleases.

**IN THE NAME OF THE MOST MERCIFUL
GOD**

The time may come when the unbelievers shall wish that they had been Moslems. Suffer them to eat and to enjoy themselves in this world; and let hope entertain them: but they shall hereafter know their folly. We have not destroyed any city, but a fixed term of repentance was appointed it. No nation shall be punished before their time shall be come; neither shall they be respited after. The Meccans say, O thou to whom the admonition hath been sent down, thou art certainly possessed with a devil: wouldst thou not have come unto us with an attendance of angels, if thou hadst spoken truth?

SCOFFERS

Answer, We send not down the angels, unless on a just occasion; nor should they be then respited any longer. We have surely sent down the Koran; and we will certainly preserve the same from corruption. We have heretofore sent apostles before thee, among the ancient sects: and there came no apostle unto them, but they laughed him to scorn. In the same manner will we put it into the hearts of the wicked Meccans to scoff at their prophet: they shall not believe on him; and the sentence of the nations of old has been executed heretofore. If we should open a gate in the heaven above them, and they should ascend thereto all the day long, they would surely say, Our eyes are only dazzled; or rather we are a people deluded by enchantments.

We have placed the twelve signs in the heaven, and have set them out in various figures, for the observation of spectators: and we guard them from every devil driven away with stones;

except him who listens by stealth, at whom a visible flame is darted.

GOD'S POWER

We have also spread forth the earth, and thrown thereon stable mountains; and we have caused every kind of vegetables to spring forth in the same, according to a determinate weight: and we have provided therein necessaries of life for you, and for him whom you do not sustain. There is no one thing but the storehouses thereof are in our hands; and we distribute not the same otherwise than in a determinate measure. We also send the winds driving the pregnant clouds, and we send down from heaven water, whereof we give you to drink, and which you keep not in store. Verily we give life, and we put to death; and we are the heirs of all things. We know those among you who go before; and we know those who stay behind. And thy Lord shall gather them together at the last day; for he is knowing and wise.

We created man of dried clay, of black mud, formed into shape : and we had before created the devil of subtle fire. And remember when thy Lord said before the angels, Verily I am about to create man of dried clay, of black mud, wrought into shape ; when therefore I shall have completely formed him, and shall have breathed of my spirit into him ; do you fall down and worship him. And all the angels worshipped Adam together, except Iblis, who refused to be with those who worshipped him. And God said unto him, O Iblis, what hindered thee from being with those who worshipped Adam ?

GOD AND IBLIS

He answered, It is not fit that I should worship man, whom thou hast created of dried clay, of black mud, wrought into shape. God said, Get thee therefore hence ; for thou shalt be driven away with stones : and a curse shall be on thee, until the day of judgment.

The devil said, O Lord, give me res-

pite until the day of resurrection. God answered, Verily thou shalt be one of those who are respited until the day of the appointed time.

The devil replied, O Lord, because thou hast seduced me, I will surely tempt them to disobedience in the earth; and I will seduce them all, except such of them as shall be thy chosen servants.

God said, This is the right way with me. Verily as to my servants, thou shalt have no power over them; but over those only who shall be seduced, and who shall follow thee. And hell is surely denounced unto them all: it has seven gates; unto every gate a distinct company of them shall be assigned. But those who fear God shall dwell in gardens, amidst fountains. The angels shall say unto them, Enter therein in peace and security. And we will remove all grudges from their breasts; they shall be as brethren, sitting over against one another on couches: weariness shall not affect them therein, neither shall they ever be cast out thence.

Declare unto my servants that I am

the gracious, the merciful God; and that my punishment is a grievous punishment.

GOD'S BENEFACTIONS

The sentence of God will surely come to be executed; wherefore do not hasten it. Praise be unto him! and far be that from him which they associate with him! He shall cause the angels to descend with a revelation by his command, unto such of his servants as he pleases, saying, Preach that there is no God, except myself; therefore fear me. He created the heavens and the earth to manifest his justice: far be that from him which they associate with him! He created man of seed; and yet behold, he is a professed disputer against the resurrection. He likewise created the cattle for you: from them you have wherewith to keep yourselves warm, and other advantages; and of them do you also eat. And they are likewise a credit unto you, when you drive them home in the evening, and when you lead them forth to feed in the

morning: and they carry your burdens to a distant country, at which you could not otherwise arrive, unless with great difficulty to yourselves; for your Lord is compassionate and merciful. And he also created horses, and mules, and asses, that you may ride thereon, and for an ornament unto you; and he likewise creates other things which you know not.

It appertains unto God, to instruct men in the right way; and there is who turns aside from the same: but if he had pleased, he would certainly have directed you all. He sends down from heaven rain water, whereof you have to drink, and from which plants, whereon you feed your cattle, receive their nourishment. And by means thereof he causes corn, and olives and palm-trees and grapes and all kinds of fruits to spring forth for you. Surely herein is a sign of the divine power and wisdom unto people who consider. And he subjected the night and the day to your service; and the sun and the moon and the stars, which are compelled to serve by his command.

Verily herein are signs unto people of understanding. And he also gave you dominion over whatever he created for you in the earth, distinguished by its different colour.

Surely herein is a sign unto people who reflect. He subjected the sea unto you, that you might eat fish thereout, and take from thence ornaments for you to wear : and thou seest the ships ploughing the waves thereof, that you may seek to enrich yourselves of his abundance, by commerce ; and that you might give thanks. And he threw upon the earth mountains firmly rooted, lest it should move with you, and also rivers, and paths, that you might be directed : and he likewise ordained marks whereby men may know their way ; and they are directed by the stars. Shall God therefore who creates, be as he who creates not ? Do you not therefore consider ? If you attempt to reckon up the favours of God, you shall not be able to compute their number : God is surely gracious, and merciful ; and God knows that which you conceal and that which

you publish. But the idols which you invoke, besides God, create nothing, but are themselves created. They are dead, and not living; neither do they understand when they shall be raised. Your God is one God.





THE LIFE TO COME

As to those who believe not in the life to come, their hearts deny the plainest evidence, and they proudly reject the truth. There is no doubt but God knows that which they conceal and that which they discover: verily he loves not the proud. And when it is said unto them, What has your Lord sent down unto Mohammed? they answer, Fables of ancient times. Thus are they given

up to error, that they may bear their own burdens without diminution on the day of resurrection, and also a part of the burdens of those whom they caused to err, without knowledge. Will it not be an evil burden which they shall bear? Their predecessors devised plots heretofore; but God came unto their building, to overthrow it from the foundations: and the roof fell on them from above, and a punishment came upon them, from whence they did not expect.

Also on the day of resurrection he will cover them with shame; and will say, Where are my companions, concerning whom you disputed? Those unto whom knowledge shall have been given, shall answer, This day shall shame and misery fall upon the unbelievers. They whom the angels shall cause to die, having dealt unjustly with their own souls, shall offer to make their peace in the article of death, saying, We have done no evil.

But the angels shall reply, Yea; verily God knows well that which you have wrought: wherefore enter the gates of

hell, therein to remain for ever; and miserable shall be the abode of the proud.

And it shall be said unto those who shall fear God, What has your Lord sent down? They shall answer, Good: unto those who do right shall be given an excellent reward in this world; but the dwelling of the next life shall be better; and happy shall be the dwelling of the pious! namely, gardens of eternal abode, into which they shall enter; rivers shall flow beneath the same; therein shall they enjoy whatever they wish. Thus will God recompense the pious. Unto the righteous whom the angels shall cause to die, they shall say, Peace be upon you; enter into paradise, as a reward for that which you have wrought. Do the unbelievers expect any other than that the angels come unto them, to part their souls from their bodies; or that the sentence of thy Lord come to be executed on them?

THE BEE

Verily herein is a sign unto people who understand. Thy Lord spake by inspiration unto the bee, saying, provide thee houses in the mountains, and in the trees, and of those materials wherewith men build hives for thee: then eat of every kind of fruit, and walk in the beaten paths of thy Lord. There proceeds from their bellies a liquor of various colours: wherein is a medicine for men. Verily herein is a sign unto people who consider. God created you, and he will hereafter cause you to die: and some of you shall have his life prolonged to a decrepit age, so that he shall forget whatever he knew; for God is wise and powerful. God causes some of you to excel others in worldly possessions: yet they who are caused to excel, do not give their wealth unto the slaves whom their right hands possess, that they may become equal sharers therein. Do they therefore deny the beneficence of God? God has ordained you wives from among yourselves, and of your

wives has granted you children and grandchildren ; and has bestowed on you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodness of God ? They worship, besides God, idols which possess nothing wherewith to sustain them, either in heaven, or on earth ; and have no power. Wherefore liken not anything unto God : for God knows, but you know not.

IDOLS

God propounds as a parable a possessed slave, who has power over nothing, and him on whom we have bestowed a good provision from us, and who gives alms thereout both secretly and openly : shall these two be esteemed equal ? God forbid ! But the greater part of them know it not.

God also propounds as a parable two men ; one of them born dumb, who is unable to do or understand anything, but is a burden unto his master ; whithersoever he shall send him, he shall not

return with any good success : shall this man, and he who has his speech and understanding, and who commands that which is just, and follows the right way, be esteemed equal ? Unto God alone is the secret of heaven and earth known. And the business of the last hour shall be only as the twinkling of an eye, or even more quick : for God is almighty.

God has brought you forth from the wombs of your mothers ; you knew nothing, and he gave you the senses of hearing and seeing, and understandings, that you might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven ? none supports them except God. Verily herein are signs unto people who believe.

GOD'S PROVISION

God has also provided your houses for habitations for you ; and has also provided you tents of the skins of cattle, which you find light to be removed on the day of your departure to new quarters, and easy to be pitched on the day of

your sitting down therein : and of their wool and their fur and their hair has he supplied you with furniture and household-stuff for a season. And God has provided for you, of that which he has created, conveniences to shade you from the sun, and he has also provided you places of retreat in the mountains, and he has given you garments to defend you from the heat, and coats of mail to defend you in your wars. Thus doth he accomplish his favour towards you, that you may resign yourselves unto him.





THE KORAN

WE have sent down unto thee the book of the Koran, for an explication of everything necessary both as to faith and practice, and a direction, and mercy, and good tidings unto the Moslems. Verily God commands justice, and the doing of good, and the giving unto kindred what shall be necessary; and he forbids wickedness, and iniquity, and oppression: he admonishes you that you

may remember. Perform your covenant with God, when you enter into covenant with him; and violate not your oaths, after the ratification thereof; since you have made God a witness over you. Verily God knows that which you do.

And be not like unto her who undoes that which she has spun, untwisting it after she has twisted it strongly; taking your oaths between you deceitfully, because one party is more numerous than another party. Verily God only tempts you therein; and he will make that manifest unto you, on the day of resurrection, concerning which you now disagree. If God had pleased, he would surely have made you one people: but he will lead into error whom he pleases, and he will direct whom he pleases; and you shall surely give an account of that which you have done. Therefore take not your oaths between you deceitfully, lest your foot slip, after it has been steadfastly fixed, and you taste evil in this life, because you have turned aside from the way of God; and you suffer a griev-

ous punishment in the life to come. And sell not the covenant of God for a small price; for with God is a better recompense prepared for you, if you be men of understanding. That which is with you will fail; but that which is with God is permanent: and we will surely reward those who shall persevere, according to the utmost merit of their actions.

RIGHTROUSNESS

Whoever works righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give him his reward, according to the utmost merit of his actions.

FOOD

Eat of what God has given you for food, that which is lawful and good; and be thankful for the favours of God, if you serve him. He has only forbidden you that which dies of itself, and blood,

and swine's flesh, and that which has been slain in the name of any, besides God. But unto him who shall be compelled by necessity to eat of these things, not lusting nor wilfully transgressing, God will surely be gracious and merciful. And say not that wherein your tongues utter a lie; This is lawful, and this is unlawful; that you may devise a lie concerning God: for they who devise a lie concerning God, shall not prosper. They shall have small enjoyment in this world, and in that which is to come they shall suffer a grievous torment.

IGNORANCE

Moreover thy Lord will be favourable unto those who do evil through ignorance; and afterwards repent and amend: verily unto these will thy Lord be gracious and merciful, after their repentance.

Abraham was a model of true religion, obedient unto God, orthodox, and was not an idolater: he was also grateful for his benefits: wherefore God chose him, and directed him into the right way.

And we bestowed on him good in this world; and in the next he shall surely be one of the righteous. We have also spoken unto thee, O Mohammed, by revelation, saying, Follow the religion of Abraham, who was orthodox, and was no idolater. Invite men unto the way of thy Lord, by wisdom, and mild exhortation; and dispute with them in the most condescending manner: for thy Lord well knows him who strays from his path, and he well knows those who are rightly directed. If you take vengeance on any, take a vengeance proportionable to the wrong which has been done you; but if you suffer wrong patiently, verily this will be better for the patient. Wherefore bear opposition with patience; but thy patience shall not be practicable, unless with God's assistance. And be not grieved on account of the unbelievers; neither be troubled for that which they subtilely devise; for God is with those who fear him, and are upright.

Verily this Koran directs unto the way which is most right, and declares

unto the faithful, who do good works, that they shall receive a great reward; and that for those who believe not in the life to come, we have prepared a grievous punishment. Man prays for evil, as he prays for good; for man is hasty. We have ordained the night and the day for two signs of our power: afterwards we blot out the sign of the night, and we cause the sign of the day to shine forth, that you may endeavour to obtain plenty from your Lord by doing your business therein, and that you may know the number of years, and the computation of time; and everything necessary have we explained by a perspicuous explication.

THE BOOK OF LIFE

The fate of every man have we bound about his neck; and we will produce unto him, on the day of resurrection, a book wherein his actions shall be recorded: it shall be offered him open, and the angels shall say unto him, Read thy book; thine own soul will be a sufficient accountant against thee, this day.

He who shall be rightly directed, shall be directed to the advantage only of his own soul; and he who shall err, shall err only against the same: neither shall any laden soul be charged with the burden of another. We did not punish any people, until we had first sent an apostle to warn them. And when we resolved to destroy a city, we commanded the inhabitants thereof, who lived in affluence, to obey our apostle; but they acted corruptly therein: wherefore the sentence was justly pronounced against that city; and we destroyed it with an utter destruction. And how many generations have we consumed since Noah? for thy Lord sufficiently knows and sees the sins of his servants.

THIS LIFE AND THE NEXT

Whoever chooses this transitory life, we will bestow on him therein beforehand that which we please: on him, namely, whom we please: afterwards will we appoint him hell for his abode; he shall be thrown into the same to be

scorched, covered with ignominy, and utterly rejected from mercy.

But whoever chooses the life to come, and directs his endeavour toward the same, being also a true believer; the endeavour of these shall be acceptable unto God. On all will we bestow the blessings of this life, both on these and on those, of the gift of thy Lord; for the gift of thy Lord shall not be denied unto any. Behold, how we have caused some of them to surpass others in wealth and dignity: but the next life shall be more considerable in degrees of honour, and greater in excellence.

TRUE LIBERALITY

Set not up another god with the true God, lest thou sit down in disgrace, and destitute. Thy Lord commands that you worship none besides him; and that you show kindness unto your parents, whether the one of them, or both of them attain to old age with thee. Wherefore say not unto them, Fie on you! neither reproach them, but speak respect-

fully unto them ; and submit to behave humbly towards them, out of tender affection, and say, O Lord, have mercy on them both, as they nursed me when I was little. Your Lord well knows that which is in your souls ; whether you be men of integrity : and he will be gracious unto those who sincerely return unto him. And give unto him who is of kin to you his due, and also unto the poor, and the traveller. And waste not thy substance profusely : for the profuse are brethren of the devils : and the devil was ungrateful unto his Lord. But if thou turn from them, in expectation of the mercy which thou hopest from thy Lord ; at least, speak kindly unto them. And let not thy hand be tied up to thy neck ; neither open it with an unbounded expansion, lest thou become worthy of reprehension, and be reduced to poverty. Verily thy Lord will enlarge the store of whom he pleases, and will be sparing unto whom he pleases ; for he knows and regards his servants.

PRECEPTS

Walk not proudly in the land, for thou canst not cleave the earth, neither shalt thou equal the mountains in stature. All this is evil, and abominable in the sight of thy Lord. These precepts are a part of the wisdom which thy Lord has revealed unto thee. Set not up any other god as equal unto God, lest thou be cast into hell, reprov'd and rejected. Has your Lord preferably granted unto you sons, and taken for himself daughters from among the angels? Verily in asserting this you utter a grievous saying. And now have we used various arguments and repetitions in this Koran, that they may be warned; yet it only renders them more disposed to fly from the truth. Say unto the idolaters, If there were other gods with him, as you say, they would surely seek an occasion of making some attempt against the possessor of the throne: God forbid! and far, very far, be that from him which they utter! The seven heavens praise him, and the earth, and all who are therein: neither is there

anything which does not celebrate his
praise ; but you understand not their cele-
bration thereof : he is gracious and mer-
ciful.





THE UNITY OF GOD

WHEN thou readest the Koran, we place between thee and those who believe not in the life to come, a dark veil ; and we put coverings over their hearts, lest they should understand it, and in their ears thickness of hearing. And when thou makest mention, in repeating the Koran, of thy Lord only, they turn their backs, flying the doctrine of his unity. We well know with what design they